

SEVEN
SPARKES
OF THE ENKIND-
LED SOVLE.

WITH
FOVRE LAMENTATI-
ONS, WHICH COMPOSED
in the hard times of Queene
Elizabeth, may be vsed at all
times, when the Church hap-
neth to be extreemely
persecuted.

*Draue out of the holy Scriptures, af-
ter the forme of Psalmes.*

By R. B. P.

In my meditation breaketh out fire. Psal. 38.

*Is any of you sadde? let him pray: Is he of a
calme minde? let him Psalme. Iac. 5. v. 13.*

✠
I H S.

Printed with licence.

~~2587~~



T
V
B



re
fr
on
on
vo
n
q
st
s

18



TO THE VERY
 WORSHIPFULL, MY
 EVER-HONOURED
 Mother B. B. encrease
 of all good in him, who is
 the only good.



O many wee owe
 much, & to sundry
 their certayne due-
 ties; to friends, kind-
 red, clyents, neighbours; to in-
 structors, & gouernors: but vnto
 our parentes we owe all; we owe
 our selues. Of which eminent pre-
 rogatiue alshough Christians can
 not be ignorant, throughe the fre-
 quent commendation thereof in
 the word of God, as which be-
 ganne in the ^a ten Commande-
 A ij. mentes, ^aExod. 20;

- b** Math 15. *mentes*, was by our **b** Saviour's
 blessed mouth recommended; by
e Ephes. 6. **c** S. Paul noted to be the first
 Commandement, having a pro-
 mise thereunto annexed: so nei-
 ther were the Heathens so desti-
 tute of natures light, but that
 they alwayes held this as a high
 principle. The great reuerence of
d 3. Reg. 3. **d** King Salomon towarde his
 mother, is to be read in the booke
 of Kings: and no lesse rare ex-
e Plut. ample had the Gentils of **c** Cle-
 obis & Biton, who submitted
 their owne shoulders to the draw-
 ing of their Mothers Chariot.
f 1. Tim. 5. **f** And the Apostle expresly com-
 manded children to yeald re-
 quitall vnto their aged parents;
 saying that it was acceptable &
 commendable in the sight of God
 so to doe. That same by way of
 Prouerbe drawne from the
 Storke, committed they to an e-
 ternal

Dedicatorie. 5

ternall care and memory: gladly also at all times reciting that memorable nature of this bird, which is, that the younger *Antipelar-* stretch againe the elder, of whome *gein.* before he was fed and bred vp. Let this litle labour of mine be in some sort to play the Storke, although in a contrary, yet most equiualent sort of foode; such surely as in this time of my long absence from you wil be as acceptable (I doubt not) to receiue, as it was gratefull to minister it; & shal prooue as cordiall in the vse, as it was paynesfull in the composition. I sue you to God; who also preserue you.

Your Sonne with all loue
and duty . R. B.

A iij. TO



TO THE DE-
VOVTLY AF-
FECTED, AND
enduring Ca-
tholikes.

2 The. 1. 3.



HANKES ought
vve alvvayes to
reder vnto God
for you (DEARE
BRETHREN) as worthy
and meete it is : for that
your faith highly encrea-
seth, & the charity of each
of you towardes other a-
boundeth : so that (*other na-*
tions) glory in the Church
of God for your patience,
and faith in all the perse-
cutions , and tribulations
which

The Preface to the Reader. 7

vvhich you sustayne to an
example of GODS just
judgment, that yee may be
accounted vvorthy of the
Kingdome of GOD, for
which yee also suffer. Per-
sist yee that our joy may be
full. ^a And be not in any ^{a Phil. 3.}
thing terrified by the ad- ^{27.}
uersaries, what to them is
cause of perdition is to you
of saluation; and this from
God: for asmuch as to you
it is giuen for Christ, that
not only yee beleeeue in him
but that yee also suffer for
his sake. ^b Yee were in times ^{b Ephes. 12.}
past without Christ, aliena-
ted from the conuersatiō of
Israel, strangers to the testa-
mēt, hauing no hope of the
promise, & without a God
in this world. But nowe are
yee, who earst were far off,

A iij.

in

in Christ I E S V S become
 neere in the bloud of Christ
 e Collos. 2. for he is our peace. e Dead
 23. when yee vvere in sinnes
 God reuiued you together
 with him, imparting cōdo-
 nation of all your offences.
 d Phil. 1. d Walke yee therfore wor-
 26. thy of the gospel of Christ,
 e Phil. 2. e without reprehension in
 25. the midst of a wicked &
 peruerse people, among
 whome yee shine as lights
 f1. Thef. 5. in the world. f Be mutually
 21. comfortable, and edifie one
 another; as also yee doe.
 g1. Cor. 2. g Yee haue not receiued the
 12. spirit of this world. h The
 h1. Thef. 5. day of Our Lord shal come
 2o 4. as a theefe in the night. But
 yee (BRETHREN) are not in
 darknes, whereby that day
 might as a theefe catch yee
 vnwarres: for all yee are
 Sonnes

Sonnes of light, & Sonnes
of God. We are not of the
night, neither of darknes:
therefore let not vs sleep as
doe others, but let vs watch
and be sober. Be instant in
prayer, watchfull therein in
thanksegiuing. ^a Be not in- ^a Ephes. 5
ebriate with wine, wherein ^{18.}
is luxury: but be filled with
spirit, speaking vnto your
selues in Psalmes, and
Hymnes, & spiritual songs;
singing and Psalming in
your hartes vnto our Lord,
yealding alwayes thanks
for all thinges to God the
Father, in the name of our
LORD IESVS CHRIST.
^b Whatsoever is asked in ^b Ioh. 14.
his name, it is obtayned. Yet ^{13. 15. 16.}
^c some receiue not, because ^{16. 23.}
they euilly aske. And ^c Iac. 4. 3.
commonly ^d vve doe not ^d Rom. 8,
A iiiiij. knowe ^{26.}

10 *The Preface to the Reader.*

61. Ioh. 5. behoueth vs. But this is
14. the comfort which we haue
to Godward: in that what-
soever we shall request ac-
cording to his will, he hea-
reth vs.

*Not the Author: but
sacred Authority.*


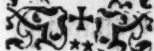


A N



AN
INVOCATION
 OF GODS AIDE,
 FOR CEASSING THE
 AFFLICTION OF
his Church.

THE FIRST PSALME.


 MY LORD, O my
 God: how long wilt
 thou deferre the deli-
 uery of thy people?

 Arise, and free vs
 O Lord: arise (O
 Lord) and saue vs.

Helpe vs thou in our tribulations:
 for vaine is the aide of man.

Accomplish graciously, what thou
 mercy-

mercifully seemest to beginne: shewe forth the amiable light of thy countenance.

By the hand of thy great seruant **JAMES**, shake off our yoake: that we may finde him an honourable comforter.

Beautifie him with a name, more pretious then his Crowne: by the true name of a good King.

Deserue he the resemblance of thy owne Title: *Prince of peace.*

Least they which vex vs, exalt their hartes for euer: and magnifie themselves, in their iniquities.

Thou hast tried vs, as the Diamond is tried by hammers: or gold in the furnace.

Thou hast chastised vs thoroughly for our offences: now spare vs for thy mercy.

To thee lift we vp our eyes, who dwellest in the heauens: and fittest vpon the Cherubins.

As

As slaues in their Masters fury: or
handmaides at their Mistris feete.

Attend from thy heavenly throne
vnto our cry : for exceedingly haue
we beene oppressed.

Howe many are the dayes of our
afflictions : when wilt thou doe vs
fauour and bowe our Persecutors
vnto pittie ?

Thine we are , thy children and
thy seruants : the scattered and op-
pressed sheepe of thy pasture.

Preserue vs, for we haue embraced
thy wayes : and diligently searched
thy commaundementes .

For which cause we sustayne the
note of folly , and madnes : and are
a daylie laughingstock to each wic-
ked person .

Reputed also as vnworthy to liue:
and enemies to our deare country.

Our acquaintance haue vvith-
drawne themselues from vs : and ab-
horred our company.

Our

Our friendes haue forsaken vs :
our kindred haue no wil to know vs.

Our brethren of the same wombe
passed by vs as a streame : vvhich
stayeth for no mans talke .

Swifter then Swallowes fled they
from vs : for dread of the nets which
are round about vs.

They to vvhome vve should be
deare, despise vs : they which should
helpe, followe in the chase .

Like sole Camels in the wildernes
are we become : like solitary birdes
which haue lost their company .

Outcastes, of no body regarded :
as broaken potsherdes were we trod-
den vnder foote.

At meetings men deuised against
vs : at tauernes and banquets made
they songes vpon vs .

Neither ceaseth their rage to re-
pine : that the milder minded drawe
backe from persecuting .

Without committing folly are we
scorned :

scorned: & flaundred without desert.

Tongues are sharpened against vs
like swordes : malice is bent against
vs as a bowe.

Arrowes are in secret let flie to
wound vs : snares are laied to intrap
vs.

The children of this world, seeke
nothing more then our destruction.

This their assemblies forget not :
this is their busines all the day long.

Lawes laied they earst for stumb-
ling blockes : & crossed thy edictes,
the pathes of innocency .

Beset by them as thicke as bees :
wee liue inclosed amidst an armed
hoast.

They raged among vs as a riuer
vvhich swelleth vvith raine : bea-
ring downe the bankes vvith vio-
lence.

Their insolent fury as a flame :
which catcheth hold vpon a pile of
thornes .

Op-

Oppressed thus by our aduersaries, we lay groueling on the ground: and by strong hand were our neckes kept downe.

Oh that at length they would not kicke against our litle redresse present: for of the passed time who can record the calamity.

Euen so, O heauenly Father: for it hath pleased thee, to compasse vs with payne and perill.

Our bowels are filled with worme wood: our hartes long since inebriated with gall.

To what shall I compare our sorrowe: and resemble the misery many yeares sustayned?

Our woes as waues of the Sea: our aduersities as the sandes thereof.

Persecution followeth vs, like thunder, and lightning: fire, haile, and brimstone.

More cruell are our foes then Vnicornes: more outragious then swift Tigres.

Tigres.

As *David* fought to death by *Saul*:
as the *Israelites* in the bondage of *E-*
gipt.

As innocēt *Susanna* in the handes
of her accusers: as *Daniel* in the Lions
Den: such is our case, O Lord.

Vnder vs is the appaling pitte:
aboue vs the brandishing sword.

Within vs, feares: vvithout vs,
terroures.

No meane left to escape: but on-
ly thy diuine assistance.

Were it not for thy great mercy:
long since had we beene wasted and
gone.

Our Fathers sinned and we beare
their iniquities: but vnto howe ma-
ny generations will thy wrath be ex-
tended?

Howe long vvilt thou shut thy
eyes from the oppression of thy
poore: and bannish their cry from
thine eares?

A

18 THE FIRST

A greate space haue our soules
thirsted after thee : expecting the
day of their redemption.

As trauaylers in a dry & vncouth
way : as children weaned from their
Mothers breast .

Our hartes are replenished vvith
sorrowe and heauines : to see thine
anger so confirmed against vs .

Hold not thy peace , but answere
vs : nowe we lift vp our handes be-
fore thy holy Seate .

Consider at length of our com-
plaint , O Protector of thy holy
Church : looke dovvne from thy
throne of Majesty .

Regard the daylie Sacrifices : and
turne not thy face frō thine anointed.

Iniquity hath preuayled : gotten
the vpper hand, and proceeded with
all extreamity .

Because of this we groane by day :
and at midnight powre forth our
soules in teares .

Memory

PSALME.

19

Memory of our tribulation commeth into our lippes, at table of refection: and busieth our thoughtes vpon the bed of our rest.

At our rising it is in our first prayers: at our going to bed we againe commend our cause to thy mercy.

Diuers times in the day we bowe our knees: beseeching thee at length to relent.

Our eyes droppe continually vnto thy Godhead: and our sighes are euery moment sent vp towarde thy throne.

We haue put on sackcloath and hayre: and humbled our selues in fasting and abstinence.

Girt our loynes with corde, abased our heades to the earth: and multiplied our prayers.

Arise therefore, O God of hostes stand for thy people: giue thy maligners to vnderstand, that their Doctrines are of flesh and bloud.

Heale

THE FIRST

Heale the crushed and brused : set captiues at liberty .

Thy might is not abridged : thy wisdom is no whit diminished.

Make therefore the yron rodde quite to cease from our shoulders : binde vp the woundes of the guiltlesse .

Spare vs for thy name sake , O benigne Lord : release thy congregation from their affliction .

Conuert the hartes of people to thee : and they shall be conuerted.

Send forth thy grace : and put vp thy sword .

Thou hast powred forth thine indignation like a streame : and laide thy habitation like a waste plotte .

Ierusalem hath stretcht out her hand , and findeth no helpe : shee bewayleth her children , without all consolation .

Nowe therefore arise , vntwist the twine of our tribulation : and breake the
the

PSALME.

27

the exactors staffe.

Preuent the appointed time, O
fountayne of mercy: abridge the
dayes to the saluation of many.

If thousandes wilfully run astray:
yet thousandes finde their ruine by
ignorance.

Most part of this haruest perisheth
for wante of reaping: though much
be blighted before the sickle.

Many which shined in thy church
like starres: are fallen as from hea-
uen, into the bottomelesse pit.

Many bredde vp in thy fragrant
garden: vvalowe nowve vvithout
doores vpon filth with swine.

Whome thy Spouse fostered vp
with her owne breastes: those haue
sauage beastes raught from betweene
her armes, and deuoured.

So that shee is become as a tree
blasted: and casting her blossomes
with the frost.

Her faire ones are altered to *Aethio-
pians*:

*pian*s : her stronge ones changed to weakelinges.

They which seemed strōgest haue shrunkē vnder the burdē: they which seemed soundest are consumed.

Hell hath widned his entrailles : and opened his mouth beyond all measure.

So that almost as many soules are swallowed in his gulfe : as bodies are carried to the graue.

The fainter sort are tyred in this long probation : & blasphemously say in their hartes, where is our God become?

Scarce the just & elect haue beene able to endure : Respect therefore at last (O Lord) our oppression & desolation.

For thy loue and for defence of our faith it is : that we haue taken so hard a course.

For righteousness we sustayne reproofe : for not violating our allegiance

PSALME.

23

geance to thy foueraigne Majesty .

Who art the only Lord of Lordes:
and Monarch of the whole world .

Before whose face the mountayns
tremble:& to whome Angels bowe.

Whose slaues and vassals : are all
the Princes of the earth .

When thou list thou pluckest a-
way their chaynes of gold : and tiest
a rope about their neckes .

For thy seruice we suffer , hating
the profane Church : and refusing
to sit in the congregation of the
wicked .

Vngodly assemblies we haue de-
tested : and held in abomination
the Doctrine of the chaire of pesti-
lence .

Conceale therefore no longer our
innocency: the mouth of the vngod-
ly is opened against vs .

And that without our fault , thou
knowest : who quietly seeke to di-
rect our liues .

They

They say to vs, talke not of conscience : meddle not of Religion and you shall be free.

Yeald to vs in shewe : and giue outward consent to our lawes and actions.

Come reuerently to our rites, and prayers : be one of vs, at least in profession.

For sake your accustomed Sacramentes : renounce the society and communion of Catholikes.

Then beleeue in hart howe you list : we admit you good subjectes, and no enemies of our Religion.

Misery hangeth ouer our heads, if we yeald not to this suggestion : but a thousand miseries if we doe relent.

If we forsake thy Tabernacle, hell claymeth interest in vs : the fiend taketh seyzion of our soules.

Standing stedfast vve are consumed to nothing : neither finde end of trouble but by death.

A



A CONSOLATORIE

PSALME, ANSWERING
to the former.

THE SECOND PSALME.



IFT vp thy head, O Virgin *Sion* : receiue comfort,
yee children of *Hierusalem*.

Yee zealous soules, who
groane vnder sore persecution : and
sit in heauines for your conscience
sake.

Who haue beene tried by fire, and
found pure : peysed in ballance, and
found sufficient.

Your constancy our Lord & ma-
ker hath beheld : accepting the same
as a most gratefull Sacrifice.

Confirm your hartes in hope: for
your redemption is not farre off.

The yeare of visitation draweth

B j.

to

26 THE SECOND

to an end : and Iubilation is at hand .

Albeit yee be as drops fallen into the Sea : and as graines of gold among the mountaynes .

Yet are yee respected from on high as loyall, and louing children : the reliques of *Israell* shall bee saued .

Hierusalem shall be built vp againe : and the second glory thereof shal be greater then the first .

The Church purged in the furnace of tribulation : shal shine brighter then euer before .

Righteousnes shall prosper : and infidelity shall bee plucked vp by the rootes .

God wil arise, as from a long slumber : and establish againe the Arke of his sanctification .

Feare not , little **IACOB** : hee that is thy Redeemer from the Diuell, will be thy deliuerer from all euill.

euill: *in his day hast thou*
 His thou art, his flocke and fold :
 Catholike is thy name.

To hurt thee, is to hurt him : to
 touch thee, is to touch the apple of
 his eye.

Arise therefore from the earth,
 shake off sorrowes : thy confusion
 shall giue glace to glory.

The morning dewe is prest to fall:
 and the night to be discharged of her
 course.

With the eye of pittie the Lord of
 hostes shall visit vs : and send salua-
 tion to his people.

Turning their water into wine :
 their wormewood into suger canes.

His scattered flocke he will vnite
 againe: and reduce strayers into safe-
 ty.

The roote which hath waxen old
 vnder ground, shall shoote vp a-
 gaine : as a fresh plant by the riuer
 side.

B ij.

No

28 THE SECOND

No man shall vpbraide it vwith barrennes ; or say it vvas a cursed stocke .

False error shall vanishe like smoake ; and they vvhich sawe it shall say , where is it become ?

Iust judgement and holy lawes : shall be restored .

If a Woman can forget her child , or if we can forget our right handes : yet will not Christ be vnmindfull of *Sion* his heritage .

Sooner shall he forget his owne throne : then her desolation .

For ashes , hee shall giue her a Crowne : for baths of teares , vnction of joy .

Requiting her ignominy with honour : her sackcloath of sorrowe with robes of festiuity .

His Tabernacle he will spred againe : and dwell among vs as in time past .

Cladding his Priestes with holyness :

nes : and his seruants with purity .

Sacred songes shall breake their long silence : the lampe of our Lord shall be reuiued .

Preachers of saluation: shall without feare lift vs their voice .

The Churches shall be hallowed againe : & no vncleane persons shall enter therein .

The forrests and rockes shal send thither their chieftest glory: for beautifying of sacred workes .

Screech-owles shall seeke newe habitation : and resigne to the simple Doue .

With sweeter then milke & hony: seauen fountaynes shal spring afresh, and flowe .

The resemblance of heauen shall be renewed : the resemblance of hell shall be destroyed .

England shall bee called a happy Realme : a blessed Country , a Religious people .

B . iij.

Those

30 THE SECOND

Those which knewe the former glory of Religion : shall lift vp their handes for joy , to see it returned againe .

Those which neuer sawe it : shall be stroaken with admiration .

Wishing that they had sooner knowne the truth : and condemning their fathers, which forsooke it .

Men shall say of it one to another : here is indeede the house of God , & the gate of heauen .

Howe great diuersity is betweene truth , and falshood : deuout solemnities , and counterfeit ceremonies ?

From the *East* point to the *West* : men shall confesse their errours .

They which thought themselues wisest : shall say they knew nothing .

Gladly shall people walke in their auncients steps of truth and equity : beginning to learne howe to loue God aright .

Howe

Howe to love him, and serue him:
howe to honour him sincerely in a
perfect hart.

Be no more apald, O little flocke
of Christ: the Prince of peace vwill
breake the exactors rodde.

Rescuing you from captiuitie: and
bringing you vnto desirable pastures

Take courage for he is with you:
his assistance neuer faileth.

To his glory he created you: and
for his name sake he wil protect and
saue you.

No longer will he dissemble the
oppression of his people: he is bent
to reuenge their cause.

The Daughters of *Babylon* shall be
cast downe: and in the dust lament
their ruine.

Proude Heresie shall strike her
saile: and groane as a beast, crushed
vnder a cartwheeel.

Though her hart be flint: her neck
yron, her forehead brasle.

B iij.

The

The Omnipotent hath sworne to
make her stoope : and that he vwill
abase her haughtines .

Though shee fret his chosen vine
neuer so much : in despite of her it
shall shoote vp and prosper .

Ten times if it be cut downe : ten
times it shall arise more glorious .

God hath planted it with his owne
hand : he hath vvatered it vvith the
bloud of Martirs, & it shall flourish.

He hath considered the insolency
of our enemies : their cruell dealing
hath not escaped his sight .

Howe arrogantly they walke be-
fore our face : glorying in their wic-
kednes .

But the memory of nouelties shall
perish with a cracke : as a ruinous
house falling to the ground .

Repent yee seducers with speede :
and preuent the dreadfull wrath of
the most powreable .

Least his ire tread vpon you : like

a con-

a conquerour .

Least sodainely he draw you forth
out of your terrestriall Paradise : as
thornes , vvhich are not pulled vp
with handes .

We haue long tasted the cup of his
indignation : but for sinners he hath
reserued the dregges thereof .

Greene and flourishing boughes
haue not escaped his heavy hand :
and shall he be mercifull to rotten
branches ?

Let iniquity no longer lie : decei-
uing it selfe with vaine security .

For thus promisetht the defendor
of *Israell* .

He will come as a flame : that bur-
steth out beyond the fornace .

His enemies , shall be like stubble
in his way .

His fury shal flie forth as thunder :
and pitch vpon their tops , which ma-
ligne him .

With him , is both wisdome and

B iiiiij.

strength .

34 THE SECOND

strength: he quaiileth the world with
a becke.

He knoweth how to dull the wea-
pons of the mighty : and to frustrate
the counsaile of the sage.

He buildeth, & breaketh scepters :
and bringeth wisardes to their wittes
end.

Pharao was by his plagues compell-
ed : to let the children of *Israell* Sa-
crifice in liberty.

Cyrus by his aide conquered the
Oppressor : & dissolued by his instinct,
the long captiuity of *Iuda*.

A second *Cyrus* hath he stirred vp :
confirming his scepter for the good
of his people.

He shal likewise bring the Infants
of *Sion*, from all quarters of their ba-
nishment : joyfully shall they returne
from forraigne landes.

And those Countries where now
they harbour : shall finde succour
in this Isle to their ovyne necessi-
ties.

ties .

Thrise happy are yee who shall see those dayes : your hartes shall be replenished with joy .

There shal not be any more grief: misery, and tribulation.

But persecution shal be recompented with mirth : as persons arriued discourse of shipwracke .

The arme of the malignant being broaken : our **L O R D** shall raigne in mens hartes , for euer and euer .

The tempestuous night being passed : a perpetuall day shall be our comfort .

Which if we liue to see : to haue suffered for Christ, shall be a joy during life .

If we die before : we rest in assured confidence , of a happy resurrection .

And alwayes an immaculate conscience , shall bee a svveete odour
to

36 THE SECOND

to the Almighty : and a banquet to our selues .

By affliction our soules are purged of their drosse : and their imperfections consumed .

By persecution we are tried as by the fanne : whether we will be carried away with euery wind .

They which nowe stand shall be planted afresh, as a glorious generation : and be as principall stones in restauration of the Temple .

Aboundantly shall Gods mercies recompence their losses : gladnesse shal exceede their sorrowes an hundred-fold.

All that shall see them shall know and say : these are they which would not bowe to Baall.

Constant Confessors of Christ Iesus : & the only glory of our nation.

Iust is God in his judgements : and hath ordayned a time, wherein to remember vs.

His

His comming shall be as a sweete showre to the parched ground : and as a labourers vvages at the vveekees end.

Cease shall our bondage : and he shall blesse vs vvith an eternall liberty .

His truth, his justice, his Priestes, his Sacrifice : shal no more be taken away .

For a moment he afflicted vs : but for euer shall his consolation endure.

Nowe therefore shew your selues men : yee that endure for justifying your faith .

Runne forward without wearines : atchieue vvithout fainting a happy course .

A Crowne hangeth ouer your heades : vnspeakeable blisse is prepared for you .

God himselfe shall be your great reward : your hope is full of immortality .

A



A DEEPE RECOGITA-
TION, OF THE FIRST
conuerſion of the Engliſh
*nation to the faith of Chriſt,
and the continuance
thereof.*

THE THIRD PSALME.



MY hart melteth , and my
bowels tremble : while I
conferre the times , O my
God .

The times of this our miſerable
age : with the golden dayes of our
forefathers .

We haue heard with our eares :
and thy Scribes haue commended to
eternall memory .

The worke that thou wroughteſt
one thouſand yeares paſt : in conuer-
ting our Aunceſtors to the faith .

To a people that ſate in darkneſſe
and

and shadowe of death: it pleased thee
to shew the light of thy countenance:

That the reliques of an Heathen
nation should be saued: that no peo-
ple should be exempt from know-
ledge of thy lawe, and title to thy
glory.

Thou preparedst thine elect ser-
uant *Gregory*: to gouerne the Apo-
stolike Sea.

A Pastor like *Dauid*: according to
thine owne hart.

Who vvith great care executing
his charge: fulfilled perfectly the
name and office of a watchman.

Thou stirredst yp his hart: to en-
terprise the conuersion of the *En-
glish*.

And enflamedst his minde: with
zeale of dilating thy name vnto the
endes of the world.

While he was yet priuate: thou
hadst sent of our youth to be sold at
Rome.

In-

Intending thereby : the accomplishment of thy purposed mercy.

They were brought to the Market-place, to be cheapned as beastes : price was set vpon them as slaues.

Endevved yet vvith reasonable soules, and such visages : as commended the excellency of thy beautifull workmanship.

Iust neuerthelesse was their present condition : vvho vvere brute beastes by sinne, and slaues of the Diuell by infidelity.

Thy holy seruant sawe them : and his hart yearned at their calamity.

But thou inspiredst him that their saluation was neare : and that himselfe should be the instrumēt thereof.

Thou placedst thy wordes in his lips : and hearing that they were called *Angles*, he said.

To Angels this nation must be v-nited : whome in countenance they so resemble.

Vnder-

Vnderſtāding their Prouince was called *Desra*: and their King *Aëlle*.

He inferred, that deliuered from Gods ire & indignation: they ſhortly ſhould ſing *Alleluia*.

After this (O Lord) thou diddeſt raiſe vp *Gregory*: to be ſupreame Paſtor of thy vniuerſall flocke.

Thou gaueſt him both ability and will: to compaſſe that which he had before thirſted.

And to finiſh the worke: which thou ſecretly hadſt in hand.

He ſent *Auguſtine* thy approoued Prieſt: with a choſen company, fit for ſo great and holy an enterpriſe.

A long and wearyſome way they paſſed: but thou eaſedſt their trauaile with daylie conſolation.

In the miſt of their journey their courage languiſhed: but thou confirmedſt them aſreſh.

Through ſtraunge landes, and vncouth wayes they paſſed: but thy
hand

hand euermore protected them.

They crossed the Seas : and came to an Island , whose tongue they vnderstood not.

Thou didest alwayes assist them : and wert a present aide to their necessities .

Thou art Lord of the Isles , no lesse then of the continent : neither doth distance of places abridge thy power .

Thus thou broughtest Monkes from beyond the high & insuperable *Alpes* : to kindle in Infidels hartes the fire of thy loue .

At their entrance they bare before them the triumphant signe of the Crosse : the badge of Christians, the memory of our Redemption .

A token that they preached the Sonne of Man crucified : a protestation of their faith, and profession .

They sange the sacred Litanies with loude voice : inuocating Saints and

and Angels to their assistance.

Grace thou gauest them in the sight of Princes : and our Country beganne to yeald her fruits .

The seede vvhich they sowed tooke roote : and yealded encrease apace .

Through many tempestes , and stormes it preuailed : through contradictions it augmented the more .

They conquered this land to thy CHRIST : and subdued all mens hartes to thy Gospell .

Possessing the Prouinces not by the sword , but in thy word : not in their arme , but in thy spirit .

They established the function of thy holy Altar : wherein thy Sonne is both Priest and Sacrifice .

They administred the seauen SACRAMENTES : and planted the vvhole Doctrine of the Catholike Church .

They laide a firme foundation
of

44 THE THIRD

of their forefathers faith : with the honourable rites thereunto appertayning.

And once more this Island flourished afresh : recouering her auncient glory.

Which many yeares before shee had attayned : by embracing the Christian faith.

Vaunting her selfe to be the first Christian Prouince of the world: the eldest child of the Church.

The faithful throughout the earth: rejoyced at her Religious example.

Singing her happy choice, and celebrating her with Titles : some of Christs birth-right, some of our Ladies dowry.

King *Lucius* by thy secret motion : inclined his hart to search thy truth.

Animated by thee (O Soueraigne Sanctifier) to *Rome* as the fountayne he sent for water of life.

Thy high Steward & Lieutenant
Eleuthe-

Eleutherius : assigned Priests for execution of his holy desires .

The light of thy word was soone spread through *Britaine* : to the saluation of many soules .

The Prophecy was so fulfilled : that from the Islāds our Lord should beginne his raigne .

In this thy garden grewe vvhite Lillies without number : and integrity of life adorned the Realme .

But neither was the red Rose wanting : purpled with the bloud of thy Saintes .

Alban the Prothomartir : for harbouring a Priest lost his life .

Amphiabel thy consecrated seruant was slaine for thy sake : *Iulius* & *Aaron* with many more .

When the *Saxons* invaded with fire and sword : thou laiedst not aside the care of thy land .

But pittying that Infidels should possesse the jewell : which thou lovedst

46 THE THIRD

uedst so well.

Thou broughtest to passe by incomprehensible wisdom: that they also were by *Gregory* conuerted.

Thus from the holy City, from *Peters* Seate: both the conquerour, and conquered receiued Religion.

And being otherwise mortall enemies: yet in points of beliefe consented in one.

Neither did the *Brittaine* argue the *Saxon* of heresie: or reproach him to haue receiued an vpstart and falsified faith.

As likewise, neither did the *Dane* chaunge the *Saxons* beliefe: nor the victorious *Norman* bring in new opinions.

For they found no other: then all Christendome at that time professed.

Of the faith Catholike, which in this Island: thou (O eternal truth) hadest in this wise planted, watred, and established.

Who

Who is able to comprehend the
successe ? what tongue can expresse
the encrease ?

All quarters of the earth talked of
her fruit : all corners of this Realme
testifie it.

So many Churches & Chappels
so many Colledges and Hospitals: so
many sundry foundations of charity.

So many thousandes of vowed
Religious : among whome night nor
day, thy prayes neuer ceased.

Who spent their time in praying
for their Country : putting them-
selues as a wall betweene thy wrath,
and the people.

Watching, vvhilst others slept :
liuing in penance, whilst others past
their time in pleasures.

No Country yealded more Kings
Canonized for their liues : or Mar-
tirs by their deaths.

More that visited in Pilgrimage :
the Temples and Monuments of the
chiefe

chiefe Apostles .

More Princes which laying aside their Crowne and Scepter : in Religious habite and Cloisters, finished their age .

Or more Queenes, and Kinges Daughters: who renouncing worldly pompe , chose Christ for their Spouse .

Holy Bishops in whome thy hart was well pleased, were very many: some of which lost their liues for their flocke .

Thou hadst here also Eremites & Anchorets many : equall in perfection to the Fathers of *Ægypt* .

Both sanctity and wisdom thou didst powre abundantly : vpon diuers of thy seruantes .

This Isle as a nource of learning : sent teachers into straunge landes .

As a Seminary of Religion : it did spread abroad the Christian faith .

No Country but boasteth of some

Englifs

English Saint: honouring his reliques,
whose life they had in admiration.

Germany acknowledgeth from *En-*
land: her first Apostles, and Euange-

listes.
Who founded there thy faith, O
Lord: by word, workes, and by their
bloud.

By one of our nation: were the
Norwegians reclaymed from their su-
perstitions.

And the frozen nations of the
North-pole: beganne to be enfla-
med with thy loue.

Our Kinges also in honour of thy
sacred name: and in signe of perfect
vnion to thy Church;

Offered vp their protestation of
obedient Children: and made the
Realme tributary to *Peters* chaire.

They erected a Colledge at *Rome*
thy holy City: that from whence
their faith first proceeded, it might
still be conserued.

C j.

The

The deuotion of all to thy holy and dreadfull Sacrifices : it is not my tongue , thou knowest , can expresse .

It vvas thou vvhich gauest them both ability and will. to erect so many stately Temples , with towres aspiring to the cloudes .

To adorne the same with such rich furniture : Crosses , Chalices , and shrines of pretious mettall .

So that neither sparing labour nor cost : they left examples of deuotion to all posterity .

Religious zeale being well grounded in all mens hartes : other fruits of good life followed accordingly .

The vine yealdeth not Scamony : the Pomegranate beareth not Coloquintida .

Neither could good Doctrine : bring forth euill fruits .

It delighted thee to looke vpon this Realme : and to regard the state thereof.

thereof.

To see howe parentes loued their children, more to thee then to the world : more by reason then fond affection.

Howe children obeyed their parents, not to the eye only, but from the hart: not for their owne behoofe, but for thy commaundement.

Howe Masters to their seruants, seruants to their Masters: the Prince to the people, the people to the Prince.

Each obserued to other their duty inuiolable.

The Clergy to the laity : the laity toward the Clergy.

Howe all Superiors to their Inferiors bare themselves vp right : and receiued likevvise of them their due.

Howe each man had iust care of his soule : and fewe gaue themselves ouer to iniquity.

C ij.

Howe

32 THE FOVRTH

How sinners hastned by penance
and teares : to reconcile themselves
to thy mercifull Majesty .

All thinges went in order, and the
sweet cōfort of the common wealth:
was as the harmony of a wel-tuned
instrument .



A DEPLORATION OF
THE REVOLT OF EN-
gland, from the recei-
ued faith .

THE FOVRTH PSALME.



MY God, O my God, O
God of our Auncestors :
vvhere is the goodly tree
of thy planting become ?

Which prospered and grewe so
mightily : which flourished so beau-
tifully .

Whose shade was most pleasant
and

and recreatiue : whose armes strect-
ched to the foure Seas .

The Cedars of Libanus vvere not
taller; the Palmes of Palestina fairer :
nor the Okes of the Forrest stronger.

I heard of the glory and fame
thereof, and I wondred : I looked
about to see it, and it is not to be
found .

Alas, O Lord, that thou hast suf-
fered a parching wind to blow from
the North : which made the boughs
thereof to wither, and the flourish
thereof to decay.

The leaues first fell away by one
and by one : other followed by ten
and by twenty .

As when the Sunne draweth to
his farthest point : and the cold nip-
ping winter prepareth his recourse.

The smaller boughes beganne to
fall to the ground : being become
dry stickes without sappe .

The contagion at length posses-

C iij.

sing

54 THE FOVRTH

sing the hart: maine branches brake away .

The trunkes all rotten fell downe : the fall thereof was very great .

The cracke vvas heard into all landes : and made Nations quake for feare .

Peeuish shrubs, whome her shade oppressed: & inferiour trees, whome her glory disgraced ;

Such triumphed at her fall : and rejoyced at her ruine .

But the other goodly trees of the wood, pittied her calamity : and feared their owne estate .

Yet just art thou , O judge of all the world : and there is no iniquity in thy wayes .

Before thou didst thus abase our Nation, they sinned: and before thou didst so chastise our Country, it deserved the rodde .

Our forefathers were vnmindfull of the multitude of thy mercies: and
kept

kept not the couenant of thy commandements.

But beginning to vvauer at the noyse of newe opinions : their manners drew infection from the weaknesse of their faith.

When they sawe the theefe they followed him : to be partaker of his pray.

They joyned shot with the adulterous generation : & furthered their proceedinges.

And eating with vncircūcised persons: mingled themselves with those, which thou hast strictly forbidden.

They learned their workes, they suckt in their opinions: and stumbled to their vtter ruine.

They found in their conuersation the scandall of *Balam*: eating & drinking, and fornication.

Thy *Nazarites* were prouoked to violate their vowes : and invited to meates renounced.

C iij.

Way

56 THE FOVRTH

Way was by liberty made open
to intrusion of a newe beliefe : and
men vaunted their proper inuentions
to be thy word .

Blessed is the memory , and euer-
lasting is the glory of the shepherds:
which looked well to their charge, at
the time of Apostasie.

For the brightnesse of *Israell* was
not quite put out : but that many
lampes gaue their accustomed light.

Rather choosng triumphantly to
loose their liues : then by yealding to
betray their flocke .

Cursed for euer are those Prelates
and Pastors : not worthy the name
of subiectes and sheepe .

Who either slept while the Diuell
sowed his cockle , O eternall re-
proach! or like dumbe dogges bayed
not when they sawe the wolfe.

Idols & stockes, not trusty watch-
men: who sawe the sword comming,
and gaue no warning .

But

But wonne with reward, or amazed with feare : suffered soules to be seduced.

The Prince frowning : and commaunding his lawes to be obserued for Gods truth ;

They staggered as men dronke : all their wisdome and learning was gone with a word.

Holding downe their heades as degenerate : & shrinking as rammes that had lost their hornes :

In steede of denouncing to people their daunger : and deterring them from iniquity .

They themselues yealded Gods honour to man : and augmented the scandall by their example .

Great was the multitude , which swaying with the time : did cut off themselues from the body of Christendome .

The earth vvas infected vwith the pride thereof : and the aire detested

58 THE FOVRTH

so great abomination.

The elementes were defiled with continuall sacrileges : the bloud of the Saintes cryed vengeance.

Angry vvasst thou vvith those , which were once thy beloued people : and disclaymedst from *England*, as none of thine inheritance.

Also deliueredst vp therefore the faint-hearted shepherdes, vvith their flockes : to the handes of their mortall enemies.

Thy Sacrifice was taken from an vnworthy generation: thy Ceremonies were abolished.

Vnder name of diuine seruice were obtruded newe rites : for thy Sonnes body, a bare peece of bread.

The table and cup of Diuels, was thrust vpon the people : with prayers thereunto belonging.

Blasphemies & heresies were proclaymed for Gospel : and all mens mouths opened against heauen.

England,

England, ah vngratefull *England*,
forgate thee the liuing God: and felt
the curse of hauing a child to her
King.

Thus the bournes became de-
sert: and a batefull land turned to a
soure soile.

Catholike faith here first planted:
vvhich neither *Saxons* altered, nor
Dane abolished;

Which the *Normans* rejected not:
which so many ages had not vvorne
out;

Was nowe at last in a most infor-
tunate age: corrupted, chaunged, &
destroyed.

And our Nation after a thousand
of yeares, Apostated from thy faith:
to the vvhich it vvas first conuer-
ted.

Yet remembering thy former mer-
cies: thou didst dissolue at last this
heauy yoake.

Sending a *Debra*, vvhich judged
Israell

60 THE FOVRTH

Israell in peace and tranquillity : and repaired the late ruines .

But too soone thou tookest her away : for the vnworthinesse of her subjectes .

Quickly was thy goodnesse forgotten : the Realme returning to her vomit .

Thou pouredst forth therefore thine indignation in abondance : & kindledst all thy wrath to the full .

Thou gauest vs ouer to our owne inuentions : suffering vs vvith full faile to make our course .

Our sinnes deserued no lesse : yet vvhat could thy vvraath doe more extreame ?

The Nobility to their owne vtter extirpation : shamefully forsooke their Bishops without assistance .

Who constantly in defence of the Church : pined all in durance and perished one by one .

The common sort went vniuersally

fally to the golden Calues : and at the commaunders voice, bowed their knees to *Baall*.

Sincere Christians fled from *Babylon* : least they should be plunged in her iniquities.

Thou determinedst in thy wrathfull fury : to cast of *England* for euermore.

To let it runne to the bottomelesse pit : and neuer to recall it to the faith.

But a *Moyse* stood vp before thee : entreating for his comfortlesse country.

Appeasing thy wrath, thou saidst vnto him : prepare thy selfe to be my instrument.

For I will reare vp a newe generation, of Priestes and people.

They vvhich so easily forsooke me in time of tentation : shall not enter into the land of promise.

Forthwith didst thou puruey in a straunge lande : a receptacle for thy people,

62 THE FOVRTH

people, a refuge for thy persecuted.

Choosing out such as it pleased thee: of whome to frame vessels of honour.

Many thou drewst to thy service: by whome the Diuell wished to set forth his owne glory.

As diligent bees they gathered hony in abundance: for succour of their distressed Country.

Being deliuered like *Israelites* out of the fornace of *Ægypt*: and called like *Abraham* from house and kindred.

Thou inspiredst them vvith desire of conuerting soules: and sentest them in due season of thy harvest.

Vnder banner of a second *Gregory*: they aduentured the second conuersion of their Nation.

Opposing thēselues to the streame of the time: hope against hope was their

PSALME.

63

their comfort.

As thou gavest them learning ,
which their aduersaries can not re-
sist : so constancy , which they can
not overcome .

They purchased soules by their
Doctrin : and confirmed them by
seale of their bloud .

Springes of health were opened :
& from all coastes men sought helpe
of their maladies .

The cause waxed famous : men
beganne to lift vp their eyes , and
flowe to the Church apace .

Sound of the Catholike faith ,
pearced through the Island : and
none can anie more pleade igno-
rance .

Darknesse stroue to repell light :
not able to endure the glimps thereof .

The Diuell armed himselfe with
furie to maintayne his KING-
DOME : feelinge the foundation
thereof

64 THE FOVRTH

thereof to tremble.

Rigourous lawes were made : and
executed with all extreimity .

Worse and worse daylie added :
seuerity finding neither end , nor
measure .

In these tearmes of contradiction
(O ineffable Majesty) standeth thou
seest, our miserable *Britany* .

Who by this time (hadst thou not
sent supply) had become worse then
Sodome and *Gomorrah* .

Iniquity hath ingendred impiety:
and want of faith, hath brought forth
double iniquity .

Ah thou eldest Daughter of *Sion* :
howe is thy beauty faded ?

Howe miserable is nowe the land:
wont to be so happy and fortunate ?

The Lady of Isles is become like
a perilous rocke : which farre and
neere is shunned for danger of ship-
wracke .

Or as a cursed quick-sand : infam-
mous

PSALME. III 65

mous through destruction of many
passengers swallowed.

The chiefe of Prouinces is be-
come the basest: the most Religious,
turned to most sacrilegious.

Woe to a sinnefull people: whose
burden is iniquity.

Woe to an Apostatrice nation:
who like an Harlot hath broaken
her faith.

From the crowne of the head to
the sole of the foote: shee is full of
sores and maladies.

Who is able to cure her leprosie:
and to remedy her loathsomenesse?

She is proued a bastard vine: and
degenerated to a soure grape.

A froward bowe, which will ra-
ther flie in peeces: then come to the
bent.

A fruitlesse and barren soile: not
answerable to the sowers hope.

Against thee her God, she hath
lifted vp her hand: against the om-
nipotent

66 THE FOU RTH

nipotent she hath vaunted her feathers.

With a proude gate, and lofty countenance, she hath stalked against thee: as though she would checke thee to thy face.

She saith I am safe, in the midst of waters: my shippes are my brasen wall.

Yet is she flesh, and not a spirit: a worme and not a God.

Be it that she soareth as high as an Eagle: shee should be reached with thy arrowe: but spare her, O Lord.

Be it she were as stronge as Steele, shee should bee dashed in peeces by thy fury: but mitigate thy wrath.

She extolleth her selfe in conceipt of prosperity: and vannteth her proceedings in iniquity.

In a moment canst thou crush her bones: and lay her pride in the

PSALME. 67

the dust : but , oh remember thy mercy .

What-soeuer this people thinketh , is meere iniquity : all their communication , is conspiracy against heauen , and treason against thee .

They haue all made a league with death : and concluded a couenant with hell .

Their feete are swifte to euill : and their handes stronge to doe mischief .

The earth it selfe is infected with wickednesse of the inhabitants : and cryeth vnto thee for vengeance .

And possibly would swallowe them , as it did *Chore* and his company : were it not for thy elect sake .

Reuenging fire of *Sodome* and *Gomorrah* , might be justly feared : if the faithfull stayed not thy rodde .

If any forsake iniquity , he is made
a pray

68 THE FOVRTH

a pray: our chanel flow with bloud.

Who did euer heare such horrible thinges: as this people commit against thee their maker?

Degenerated is thy vineyarde and turned wilde: yealding verjuice for wine.

Thy darling and vowed Virgin: hath giuen over her selfe, common to all adulteries.

To *Luther* and *Caluin* she hath opened her bosome: and to whome so-euer else, that would dishonour her.

She hath sought her louers farre and neere: and hired teachers for her itching cares.

She careth not whome she admit, so she admit not thee her first spouse: nor whither she runne, so she flie from thy face.

As a woman contemneth her husband, so hath she contemned thee: and with disdain turned her backe.

De-

PSALME. 69

Defending her iniquity vnder pretext of thy glory : she dareth to saye ; I am no adulteresse, I am no Apostatrice .

Her brasen face cannot blush : her impudent minde can conceiue no repentance .

But if she harden her face not to repent : harden the face of thy messengers to reprehend .

If she harden her face to persecute : harden thou their face to withstand .

Confirm the hartes of those thy labourers : endue them with strength from aboue , and giue successe vnto their endeauours .

Whose only presence representeth in some sort : the state of former times .

And maintayneth thy holy fire : that it goe not out .

Diminish not their number , because of our finnes , and vnworthynesse :

70 THE FOVRTH

ness : but encrease it for our better comfort.

That the daylie foode of our soules we may receiue at their hands: and not want their assistance in our extremities.

Protect them night and day from their enemies : wheresoeuer thy busines detayneth them.

Embolden our harts with courage from heauen : to concurre with them freely in furthering thy seruice.

Fully thereby to discharge our Christian duty : and be partaker of their reward and Crowne.

So may they build apace the wales of thy *Hierusalem* : and winne innumerable soules to thy Kingdome.

So may they speedily bring to passe : that auncient happinesse may returne.

So may thy Temples be clenfed of their abominations : returning to the vse whereunto they were builded.

No longer be dennes of Diuels:
and instruments of thy dishonour.

Be it so, O mighty Patron of thy
afflicted: be it so.

And all that loue their Country:
let this be their daylie teares.



A CONTEMPLA-
TION OF THE BLES-
sed state of a Ca-
tholike.

THE FIFT PSALME.

COME and consider vvith
me the sweetnesse of our
Lord: O all yee, that be
of his holy congregation.

Come and consider vvith me the
glory of his Spouse: O all yee, that
dwell in her Tabernacle.

Come

Come and consider with me the happinesse of your owne soules : yee which haue entred into the sanctuary of our God .

Meditate his goodnes in the night : & in the day time lift vp your handes vnto his holy Seate .

Great is he , and vvorthy of all prayse : thy workes beare witnesse of thee , O Lord .

Thou hast erected thy Church , as thy Kingdome vpon earth : her glory shall not depart from the lippes of thy Saintes .

In thy only Sonne it was founded from the beginning : and to the end of the world it shall endure .

For faithfull art thou in all thy wordes : and holy in all thy workes .

Iust & righteous in all thy wayes : and perfect in thy determinations .

As in the sunne-beames , thou hast placed this thy Tabernacle : that the vertue thereof might comfort the world .

world.

Vpon an hill thou hast situated
thy City : whither all people should
repaire for lawes, and doctrine.

This is the **Queene** standing at
thy right hand : glittering in gold,
and rich attire.

Thy Spouse, vvhome thou canst
not, but loue : thy turtle, which can
not, but be chaste and true.

The pillar of truth : whereupon
thy faith is builded.

The rocke, against vvhich hell
gates shall not preuaile.

The ship which thou permittest
to be tossed : but neuer sufferest to
be ouerwhelmed.

The arke ordayned to saue the e-
lect : out of which who so is found,
perisheth euerlastingly.

The sanctuary of refuge, whither
to flie from the anger to come.

The mount of thy sanctification :
which the right hand hath conquered.

D j.

The

The inheritance, which thou hast purchased with thy Sonnes blood.

A pavilion immoueable : vvhose pinnes can neuer bee pulled out, whose cordes can neuer be broaken.

A high and strong Castle, vvhose vualles are Adamant : against which no strength can preuaile.

A massy & hard stone: vpo whome it lighteth, it crusheth him in peeces.

All benediction thou hast bestowed vpon thy Church: vvhich hath not her for Mother, shall not haue thee for Father.

In her only thou hast established thy true worship : and confirmed it neuer to faile.

As other people haue Gods: none the true God but Christians:

So may factions adore the also: none truly and fruitfully, but thy Catholike Church alone.

Among all trees thou hast chosen one Palme: amōg al birds one Dove.

Among

Among all flowres thou hast preferred one Lilly : among all hilles one *Sion*.

All nations are thy subiectes and creatures : but we thine inheritance.

Rejoyce and be glad, yee inhabitants of *Iherusalem* : among whome is the great and holy one of *Israell*.

Yee are all like Gods : the true children of the Highest.

Happy are the eyes, vvhich see that yee see : and enjoy the presence of him, whome yee adore

Happy are the eares, that heare, what yee heare : and the harts, which are partakers of your instructions.

No nation vnder heauen hath a God so potent, so louing : so neere to them, which worship him.

More pretious are your soules in his sight : then the *Phoenix* or the *Vnicornes* sole.

He hath raised vnto you a seate of mercy : whither to haue recourse

D iſ.

for

for remission of finnes .

And prepared a table for your refection : wherein himselfe is the banquet and feast .

O howe delectable are thy dainties , O Lord ? howe acceptable are thy holy Altars ?

Much better are the reliques there of : then the exquisite cates of princes .

Much better is it to be an abject in thy household : then a great man in Kings Courtes .

The meanest in thy Church is noble : the poorest in thy Church is rich .

Who is able to expresse the magnificence of thy Church : or the one halfe of her glory ?

We haue Priestes rightly consecrated : and anointed in sacred wise .

Orderly accomplishing thy dreadfull misteries : in vestments of holynesse and honour .

Monkes, and other Religious persons :

sons : persisting day and night in prayer .

With fasting and disciplines afflicting themselves : in sackcloth and hayre for the sinnes of the people .

Vowed Virgins , veiled handmaidens of thy Christ : by like order of life contend for like Crowne .

And fixing him profoundly in hart : whome they haue chosen as celestially Spouse .

Endeavour nothing else , then to be perfect in his sight : and serue him without distraction .

Vpon the society of thy faithfull : legions of Angels attend for their defence .

Vpon them thy eyes are perpetually open : to consider their wants , and heare their prayers .

Who liueth in their vnity , is in the communion of Saintes : partaker of their assistance and patronage .

Hath his part in euery good deed :

D iij.

and

and is daylie prayd for, throughout the world.

Who dieth a liuely member of this holy body mysticall : by prayers of the liuing hath remission of payne .

Happy art thou, O flocke of *Peter*: blessed are all nations, subject to his chaire .

Where sit the iudges of the house of *Iacob* : the rodde and scepter of thy Kingdome, O Redeemer .

Thy selfe art a watchman ouer it, who neuer sleepest: a protector, who neuer slumbrest .

Whosoever impugne it shall rotte as they liue : their eyes shall sinke, and their tongue shall be eaten out .

They shall perish in thy fury : and melt like waxe before the fire .

None shall resist thy Church, and be innocent .

No man fighteth against her without foile : he dasheth his fist against a Rocke .

Her

Her enemies shall lick the dust of
her feet: and those which oppugned
her, kisse her steps.

Such as will not, shall be called a
reprobate company: vvith vvhome
thou wilt exercise eternall wrath.

Abundance of blessinges vpon
all them, which honour her: and
curses eternally will followe them,
which vexe her.

Her loue and mercy is more: then
the tender hart of a Mother.

Her anger more to be feared: then
a Princes rage.

In her remayneth knowledge,
vvhich can not erre: power, vvhich
may not be contradicted.

In her is the treasure of thy Sons
merits reposed.

In her possession are the Keyes of
thy heavenly Kingdome.

Thou art her teacher: that shee
may not be ignorant.

The holy Ghost is her sanctifier:

to preferue her from iniquity.

As the Moone from the Sunne fetcheth her light : so is she illuminated from Christ her Spouse.

In her only dost thou raigne with magnificence : in her only thou art to be found.

Not so the Sinagogue of the wicked : not so the congregation of Heretikes.

Among whome, as in his Kingdome, sitteth the Prince of pride : who hath dominion ouer all children of darknesse.

Presuming as though they were thy counsailors : or as if the holy Ghost spake in their eare.

As though they were the lampes of the world : with whome Religion was borne, & with whome it should die.

They say to the auncient Fathers, hold your peace : and to the Doctors of the Church, we will teach you

you wisedome.

But their pride is more then their power: for thou dwellest not in harts subject to sinfulnessse.

Swelling in cogitations of their harts: they proudly tosse vp their heddes, as vntamed coltes.

As childrē of *Belial* without yoke: they challenge liberty without obedience.

Priestes they make to themselves for their newe lawe: and put vpon them authority, which they cannot giue.

Like Apostata children they haue made assemblies, & not in thy name: begonne a webbe, and not in thy spirit.

False Prophets sell them follies and lies: and set cushions of ease vnder sinners elbowes.

For a little lucre they iustifie the wicked: vpon confidence of faith, they assure saluation.

D iiiiij.

Peoples

Peoples sores they close vvith a false skinne : vvhen the vvound fe-
streth, they say all is well.

Eating in effect the peoples sinnes:
and cloathing themselues vvith their
iniquities.

In steede of the supersubstantiall
Bread of life, they giue them Ser-
pents: for the Chalice of saluation,
poyson of Adders.

Making thee more vnjust then a-
ny Tyrant: they teach that thou pu-
nishest all sinnes with equall payne.

And that vvithout difference of
desertes: thou rewardest all vvith e-
quall glory.

They say thou canst not make thy
Saints and Angels, to vnderstand
our prayers: nor shewe to them
things done in earth.

They foolishly say that thou wilt
not haue vs honour thy friendes: and
that thou settest litle by their inter-
cession.

Deny-

Denying that vvhose finnes the Church forgiueth, are forgiven in heaven: they say thou canst not giue such authority to man.

Doubting of thy Omnipotency, they say with the *Capharnaits*: howe can Christ giue vs his body for food?

With the faithlesse they sticke not to say: his wordes are hard, and who can beleue him?

His promise of being vwith his Church to the end of the vvorld: they contemne.

And that the Holy Ghost shall teach her all truths: they credit not.

Wanting the band of unity vnder feuerall heaules, they make feuerall companies, and sects.

Hauiing no certayne rule of faith, each is author of his owne belife: framing a Religion by priuate fancy.

Both in Doctrine and life, all disorder is among them: eternall horror, and confusion.

Oh

Oh with how great difference
(most supereminent light) hast thou
seperated *Israell* from the *Aegyptians*?

So plaine hast thou made the high
way of truth: that a very foole neede
not misse the path.

Our enemies giue testimony to
our faith: and confesse that we may
be saued therein.

They which oppugne it doe justifie
it: in confessing the primitiue
Doctors to haue erred with vs.

And thy Church not vnmindefull
of her great priuiledge: nor vngrate-
full for thy benefits.

Honoureth thee alwaies with in-
ward purity, worthy of thy holines:
and with outward ornaments, wor-
thy of thy Majesty.

Seauen times in the day shee sin-
geth thy prayses: and prayeth for
Catholikes throughout the world.

Heare her prayers (O enemy of
falshood) and giue all the earth to
vnderstand.

vnderstand;

That Heresie is a tempest raging
only for a time: but the foundation
of thy Church endureth for euer.



A PSALME, WHEREIN
THE CATHOLIKE CAL-
leth to minde his conuersion,
giuing thanks to God
for the same.

THE SIXT PSALME.

MEDITATE, O my soule,
a newe song: open my
lips to a psalme of thank-
giuing.

Rejoyce in him that made thee:
rejoyce in him that redeemed thee.

Rejoyce in him that conserueth
thee: rejoyce in him that sanctifieth
thee.

Rejoyce

Rejoyce in thy Lord, thy God :
rejoyce in thy King, and Captayne.

He hath delighted in thee, and loued thee : and exalted thee to saluation.

Lifted vp thy head : and awaked thee from sleepe of death.

Broaken thy bondes asunder, and set thee at liberty : that thou shouldst liue acceptably before him, in the land of the liuing.

VVhilst thou walkedst peruerse paths, he regarding thy misery : determined better of thee, then thou didst deserue.

From thee, not ceassing to offend him daylie, hee turned avvay his anger : and kindled not all his wrath.

His eye of pitie hee fixed ypon thee : when thou wert vitterly vnmindfull of him.

By secreet and sundry meanes : he drew thee to his seruice.

Cleane

Cleane he hath wiped thee from al
filth : placed thee in a faire way , and
bid thee walke therein.

As the potter frameth his vessell,
or the iueller polisheth his pretious
stone : so laboured he thee, to his ho-
ly purpose .

By open examples : by priuie in-
spirations .

By threats and allurements , by
prosperity and aduersity : he ceased
not to call thee .

Approach therefore, O yee, which
feare our Lord : herken what great
mercy hee hath performed in my
soule .

I will sing vnto him for his abun-
dant clemency : I vwill prayse the
name of the Highest .

He who from a-loft , watreth the
hilles with sweete showres : that the
earth may bring forth her encrease,

Hath refreshed my barraine soule
with heauenly dewes of grace: that it
may

may waxe fruitfull to righteousnesse.

Hee who prouideth wherewith the beastes of the desert may quench their thirst:

Hath not suffered my soule: to perish in a desolate lande.

He which neasteth the birdes in trees, and fowles in the rockes: hath placed me in the tree of his owne planting, and in the rocke of his owne foundation.

Thou gavest me knowledge, O my God, to seeke remission of sins: and inckling to flie from the wrath to come.

As the day-starre arising from the East: thou shalt chase darknes from my hart.

I heard thy voyce as a whispering in mine eare, and trembled thereat: I felt thy knocking, as of one desirous to be let in.

So had I often donne before, but still was obstinate: exasperating too
too

too much thy long patience.

Pardon me, O Lord, that I was so dull to heare thee : pardon me , and I will redeeme those dayes with great diligence.

Pardon me, for thou knowest we are flesh and bloud : prone to euill, and slowe to piety.

At last thou calledst me with an effectuall voice : and I answered, I am ready .

For why thou knewest what was fittest to moue me : and gauest me thy hand to helpe me vp.

I cast off my former damnable sloath : and set forward my feete to the pathes of peace.

I saide to my selfe, hie thee O wretch, into the house of God : into the lappe of his holy Spouse.

I resolved to take no repast , nor enter into the bed of my repose: vntill my soule were made the Temple of the Holy ghost.

Vntill

Vntill shee had made her peace
with the Almighty: and were purged
of her iniquities;

Wherby endued with grace I might
securely go to rest: & sleep in saluatiō

I bowed my knees, and lifting vp
my handes: humbly besought thee,
Author of all goodnesse;

Happily to accomplish the worke
which thou hadst begone in me: and
to set me in state of grace.

Thou heardst my prayer: and I
atchieued the just desire of my hart.

I sought earnestly to finde one of
thine anointed: for discharge of my
conscience.

One of those vvhome thou hast
chosen: and sent to guide people to
thy Kingdome.

To whome Christ bequeathed the
exercise of his function: as he before
had receiued it of his Father.

To vvhome hee gaue the Holy
Ghost: promising that in forgiuing
or loosing sinners, their iudgement
he

he would ratifie .

In vvhome hee hath placed the word of reconciliation : and the administration of his holy Testament .

Sending them as Embassadors to declare his will : and commaunding to receiue them as representers of his owne person .

Hard was it for me to finde such one of thy seruants : for the dayes of *Elias* are returned, when the Prophets were hidden in caues .

Yet thou gauest me fauour in the sight of thy *Sunammite* : I was admitted to speech of the heauenly Physician .

Embracing his spirituall exhortation : in solitarynes I began to prepare .

I sate downe & streightly examined my soule : as he, which is to render account of most weighty matters .

Our aduersary the Diuel stood on my left side, and said : wilt thou confesse thy secrets to a sinnefull man ?

I answered, auant *Satan*, who hauing made me impudent to sinne :
fug-

suggestest shame of repentance.

He wished me to differ till a fitter time: and said, there was no hast.

But considering howe long I had prouoked thy patience: I feared by sodain summos of death, to be taught vnprovided.

He proposed danger of the lawe: I replied, that God was to be obeyed before Princes.

He objected that the Lord only forgiueth sinnes: I answered, that from him only I expected remission, but by ministry of man.

As likewise in thy name (O mighty of mightiest) Phy sitions heale, and thy Saintes worke miracles, thou being the author of both.

I letted not therefore to disclose my sinnes to thy seruant: that I might of him receiue absolution, and counsaile.

I discovered euen my most secret sores, as to a skillfull Chirurgeon: and
obtay-

obta
serua
R
terne
selfe
I
thou
and
whic
I
sed i
A
thy
who
C
den
mig
I
blu
mig
I
the
exp
in r

obtaind with health, holſome preſeruatiues.

Recounting my finnes in the bitterneſſe of my ſoule : I accused my ſelfe with my owne lippes.

I ſorrowed for all, knowing that thou wilt not be ſerued by halues : and that thou accepteſt not him, which renounceth not euery ſinne.

I confeſſed all : knowing that curſed is he, who lieth to the holy ghoſt.

Abhominable is a diſſembler in thy Sacraments : & his fruit as of him, who layeth venime to his wound.

Or thinketh to be eaſed of his burden : vvhhen he fooliſhly addeth a mighty weight to his backe.

I ouercame ſhame, and endured to bluſh : that in the world to come I might not be confounded.

But, oh howe ſoone did I receiue the reward of my labour : vvhho can expreſſe the ſweetneſſe that I found in my ſoule ?

I taſted

I tasted of thy dainties (O Soueraigne sweetnesse) vvhich thou hast reserued for them, which feare thee.

The excellency whereof none can imagin: but they only which proue it.

A droppe (as it were) I felt of the celestiaall fountayne: wherewith thou blestest thy Saints and Angels.

A testimony of thy inuisible grace; a scale of the remission of my sinnes: a pledge of eternall glory.

When shall the memory of that time be renewed: by experiment of like joy?

Which while I tasted I could hunger nothing else, then righteousness: nor thirst any thing, but the Kingdome of heauen.

I said boldly, come death nowe when thou wilt: I haue vnburdned my soule, and am ready.

Flie *Satan*, I renounce thee for euer: thou hast no part in me at all.

The blood of our LORD hath washed

wash
sion
No
flaun
fying
Se
Relig
If
with
Co
full v
the ig
Pe
com
Q
ned
conf
N
by n
ene
I
and
mer
I

washed me: and the merit of his Passion hath made me hole.

Nowe finde I them lyers, which flattered our holy Mother: terrifying me from her Paradise.

Sects haue a shadowe and name of Religion: not like thy lawe, O Lord.

I found thy faith to be vnspotted: without stayne of any folly.

Conuerting soules from their sinfull wayes: and giuing wisdom to the ignorant.

Pearcing to the very hart: and comfortable to a single spirit.

Quickly was my desolation turned to joy: thou claddedst me with consolation, as with a robe.

Nowe therefore being redeemed by my Maker: from the hands of the enemy,

I confesse that he is gentle, good, and exceeding bountifull: and his mercy endureth for ever.

I sate in darknesse, and in the shadowe

shadowe of death : and there vvas none to helpe me.

I cried vnto him, & he ayded me: breaking my fetters in sunder.

Had he not assisted me : the enemy had euen swallowed me quicke.

Blessed be his holy name : vvho gaue me not for a pray to the Dragons jawes.

As a litle bird I escaped the fowlers net : as the silly hare from the pursuing gray-hound.

By the old aduersary of mankinde I had beene seduced: and supplanted by his malice.

My God streatched out his potent hand : deliuering me from the violent streame.

Who caught me in his armes, as if a father should catch his child : from the deuouring beare.

Because he loned me, he fought my saluation : not suffering the enemy to triumph.

Prayse

Prayse him therefore, O my soule:
be not vngratefull for his benefits.

Forget not what he hath done for
thee : preventing thee in his blef-
singes.

He hath made thee flourish afresh:
as in the yeares of thy first regenera-
tion.

Restoring thy innocency againe :
and renewing thy youth as an Eagle.

As farre as heaven is from earth,
or *East* from *West* : so farre hath he
remooued from thee thine iniquities.

He hath crowned thee with better
then pretious stones : all parts and
povvers within mee, magnifie his
mercy.

I staggered in attempting my sal-
uation : the difficulties of the time a-
mazed me.

Thou girdedst me with vertue : &
vnder thy protection I ouercame
those tentations.

I was slowe and weake ; thou ma-
dest

dest me swift like an Hart: that I ran
forwarde without impediment.

Thou hast taught me to fight mā-
fully against the enemy: and confir-
med my hart to be thy champion.

Thou hast raised me from vvorse
then the dunghill: and placed me a-
mōgst thy holy, & princely people.

Out of the lake of misery thou hast
pulled me: and from the dirty dregs
of sinne, & heresie, thou hast drawne
me forth.

From Deaths dore thou reuiuedst
me: from Hel-gates thou broughtest
me backe.

Oft to the barre thou sendest chil-
dren: to me an orphane thou gauest
thy Spouse for a Mother.

Many vvonderfull thinges thou
bringest to passe: none more strange
doe I knowe, then the conuersion of
my hard hart.

Many wayes thy mercy sheweth
it selfe: but neuer more then in par-
doning

doning my offences.

What should I say, O Lord : thou
hast engrafted thy name in my hart :
and enroled my name in thy booke
of life.

Thou hast shrowded mee in thy
tabernacle : against the day of wrath;
Opening to me the gates : where
none but the just enter.

In vaine haue the fiends like foxes
sought my soule : departing voide of
their expectation.

I will loue thee therefore, O my
aide and refuge : my strength, and
the foundation of my hope.

The new tune which thou hast gi-
uen to my mouth: I wil alwayes sing.

I will offer before thy Altar a Sa-
crifice of prayse: in the sight of thy
Angels & Saints I will giue thanks.

The cup of thy Crosse I will ex-
pect : desiring to suffer for thy sake.

What other way can I be answe-
rable to thy giftes ? or how can I doe

this also, except thou giue it.

Thou needest neither me, nor my good deedes : thou hast chosen me, and not I thee, O Redeemer.

My conuersion vvas thy handyworke : without whose assistance I can not thinke a good thought.

Who am I, O Fountayne of goodnesse : that thou thus shouldest manifest thy selfe vnto me?

That suffering thousandes to walowe still in wickednesse : thou chocest me on whome to shewe mercy.

Neither tookest me out of this life in time of blindnesse : in midst of mine iniquities.

To thy selfe, O Lord, to thy selfe : bee the glory of this thy mercifull kindnesse.

Let the heavens prayse thee for it : and in earth others be conuerted by my example.

Let my daylie endeauours be to further thy faith : and drawe others

THE PSALME. LXXI FOR

to the delectable spring, wherewith
my selfe haue beene refreshed.

So shall thy graces in some sort re-
dound to thee againe : as floodes re-
turne to the Sea.

So shall I not perish like an vn-
fruitfull tree : which leaueth not his
like behinde.

Prayse yee meane-space, your
Creator and mine, O yee his Angels:
who rejoyce at conuersion of euery
sinner.

Who perpetually execute his wil:
without declining at any time from
his behests.

Prayse yee him, O his holy Priests:
messengers of his will, shepherdes
of his folde: by whose handes he re-
concileth sinners.

Prayse yee him, O al yee my Bre-
thren: partakers of like saluation.

Whome of caytiues plunged in
like errours: he hath iustified, and
made righteous.

E iij.

Prayse

102 THE SEAVENTH

Prayse yee him, O all his seruants:
neuer yet entangled with like misery.

Prayse him, O my soule, whilst
thou quicknest my body: when thou
partest by death, ceasse not to doe
the same.

And when thou receiuest the bo-
dy againe: prayse him perfectly
without end.



AN IMPLORATION

OF DIVINE GRACE,

against temptations of

Religion.

THE SEAVENTH PSALME.



HOW taughtest me perfect
wisdom in my first con-
uersion, O Lord: and I
verily trusted neuer more
to

to be shaken.

In the day of her reconciliation,
thou saidst vnto my soule : nowe art
thou my faire Spouse, this day haue
I assumed thee.

Why then doth the tempter whi-
sper in my eare, and say : howe
long wilt thou serue thy GOD in
vaine?

Why doe the speeches of those
mooue my minde : who saying they
loue me well, vpbraide me to my
face of follie.

Objecting that I spend my age in
wilfull calanity : neither reape the
pleasure of my life.

Remember, O Lord, the comfor-
table word : that thou spakest to my
hart.

Preserue me still among the gene-
ration, which seeketh thee : which
alone enjoyeth thy presence & pro-
tection.

Which with vndefiled lippes and
E iiii. cleane

104 THE SEAVENTH

cleane hart, offer vp daylie sacrifices:
and magnifie thy holy name.

Among whome only, is saluation
to be hoped for: and thy true honour
to be found.

Let mee alwayes put my trust in
thee: and neuer be ashamed of the
God of my forefathers;

Nor deny my selfe: to be of his
holy chosen company.

Keepe me, O my maker, that ne-
uer in thought, word, or deede: I
consent to rites of a straunge Religi-
on, or partake in their actions.

Neither openly, nor priuily, in
speech nor silence: by action nor o-
mission, or any signe whatsoever.

Least I bee enwrapped in their
plagues, because of their company:
and drinke the cup of their damna-
tion.

Let neither friendship, nor hatred:
profit nor losse;

Payne nor pleasure, life nor death:
separate

separate me from thy Church.

Suffer not that my brethren, and fellowe seruants: stumble by my example, to their ruine;

Or say of me; see howe he hath lost his part in *Israell*: his inheritance about the starres.

Loe howe he was not built vpon a rocke, but vpon sand: great and shamefull is his fall.

Permit not that my ghostly enemies scorne at me, and point me out: this is he, whose soule we haue seduced.

Who beganne a worke, and could not finish it: satisfying our eyes with his disgrace.

Let not the aduersaries of thy law and testament: triumph ouer me as of a conquest.

Conceiuing by my example that more will yeald: and fewe resist a cruell assault.

And that we esteeme no more of

E iiiiij.

our

106 THE SEAVENTH

our faith, then they of theirs: nor haue assured certainty of our Religion.

Forbidde the fowles of the ayre, the fiendes of hell: to take from my hart the seede, which thou hast sown.

Forbidde that either riches and cares choke it: or the heate of persecution wither it.

Forbidde that perswasions of carnall friends should corrupt it: or any thing else hinder the encrease thereof.

Fie, that wealth should be dearer to me, then my faith: or worldlie friendes, then my God.

Heretofore I comforted other: and when I am touched my selfe, shall I tremble?

Where is then my awe and loue? where is fortitude and patience?

Where is the dutie of a Christian man become?

The

PSALME. CIII. 167

The constancie and seruice, which
I owe to thee my G O D, I vwill
alwaies keepe: to thee my life shall
liue.

The word of truth take not out of
my mouth: for in thee is all my con-
fidence.

Cursed are they: which decline
from thy Commandements.

All iniquity therefore bee farre
from me: still may I cleaue to thy
lawe.

Dilate my hart, comfort my spi-
rit: that I may cheerefully runne my
race, and gayne my crowne.

Shall I not loue thee: whome on-
ly I ought to serue?

Shall I ioyne with thy enemies:
in their prouocations and blasphe-
mies?

Or shall I lie with my lippes, and
say I loue thee: when I doe not fol-
lowe thee?

No, no, I vwill confesse thy
Religion:

108 THE SEAVENTH

Religion : neither before people , or Magistrate will I be ashamed.

Least thou deny me likewise at the latter day : and before thy Angels and Saints, put me to confusion.

If they vrge me with obedience : I will not let to tell them , that God must be obeyed before man.

If they threaten paynes : I will set before mine eyes the euerlasting torments, prepared for rennegats .

I will tell them , that whatsoeuer they can doe : must haue a short end.

Happy man, who escapeth paines : which neuer cease .

If they punish me , I will with thy Apostles rejoyce : that thou hast vouchsafed me, to suffer for thy sake.

If they kill me , it is the vtmost of their power : and the beginning of my glory.

Yet know I that Satan is chayned : and can not hurt a hayre , but by thy permission.

Thou

PSALME. 109

Thou art my light, and my saluation, whome should I feare? thou art my protector, whereat should I quake?

Heauen fall; the earth sinke: the whole frame of the world turne vpsidedowne;

All that is therein runne to confusion: chaunce vwhatsoever may chaunce;

Rather then that I forsake my faith: by renouncing to be of thy holy congregation.

One thing only is necessary, O my Lord, and my God: to serue thee stedfastly; and all thinges else are vaine.

In this happy course begonne: graunt that I faint not, during my life.

The zeale which thou once didst in me kinde: suffer not to waxe cold.

Let not the spirit of thy loue: be in me extinguished.

Though

110 THE SEAVENTH

Though I forsake all for the precious pearle: which thou hast reuealed vnto the world:

Yea though I forsake my selfe also: I buy it not too deare.

Thou hast shewed me a hidden treasure: the price of the field, I must, and will pay.

This only with *David* I aske of thy diuine Majesty: to dwell in thy house all the dayes of my life.

To be a member of thy holy body mysticall: a childe of thy Spouse for ever.

That I may be partaker: of thy perpetuall Sacrifice;

Whereby thy Passion is applyed vnto vs: and we reape the fruit of our redemption.

Giue me thy grace, O thou which sanctifiest soules: giue me strength and courage, giue me wisdome and patience.

Then, though a thousand fall on my

my
my
T
the
thy
fast.
T
first
fore
qua
C
I ha
thee
I
hau
my
selfe
T
ope
dar
I
pta
ov
fac

my right side, and ten thousand on my left: yet will I stand.

Though those, which shine like the Sunne and Moone, fall from thy kingdome: yet will I be steadfast.

Thou forsakest none, except they first forsake thee: confirme therefore my heart, that it may neuer quaille.

Confidence in mine owne power I haue none: but what is it that in thee, I dare not vndertake?

In thee, who art the mightiest, haue I placed my hope: thou art my refuge, to thee I commend my selfe.

Thou shalt deliuer mee from the open arrowe by day: and from darke daungers of secret malice.

From the Day-diuell, and temptations: vvhich comming in their ovne likenesse; dare shewe their face.

And

112 THE SEAVENTH

And from the night spirits: which
shroude themselves vnder faire pre-
tences:

Whatsoever become of me, to thy
blessed will I resigne vp my selfe:
my fortune is in thy hand.

Great, O Lord, art thou; great is
thy might: and thy wisdome is in-
comprehensible.

Many perils our frailty is wont to
fore-cast: still we cry; feating to be
drownded:

But if we delight in thee, thou wilt,
thou wilt giue vs our desires: and
bring those feares to nothing.

Men will forge excuses, to serue
their turne.

And a thousand shifts iniquity
searcheth: to build vnto it selfe a
sinnefull, and false security:

Thou searchest the hearts & reins:
discerning easily howe men flatter
themselves.

Shall I (as diuers doe) blind mine
eyes,

eyes, least I should see? or when I
see, shall I not vnderstand?

Shall I seeke darknesse in the o-
pen Sonne: and subject my con-
science to my will?

Direct my paths according to thy
lawe: that vnrighteousnesse neuer
subdue me.

Regard my affliction and combat:
dispose of me according to thy pro-
vidence ouer the Block.

Keepe my feete from sliding, and
be still before mine eyes: preserue
my soule from the death of deadly
sinne.

For those which so die inherit not
with thee: but with them in whose
seruice they partake.

Thou hast once lightned my lampe:
keepe me therefore euermore from
darknesse.

Examples sometime doe giue me
scandall: prouoking my hart in like
sort to relent.

Ah

114 THE SEAVENTH

Ah wretch that I were: if I relied my soule vpon such shattered reedes;

And would (as it were) for company: post forward to hell.

Whereas holy examples are plentiful: of glorious Confessors, which fill the prisons.

It hath come to my minde, that I may be saued at the last: and repent vwhen Death knocks at the doore.

A foole, whosoever so ventureth eternall damnation: not knowing howe soone he shall be cited to appeare.

Thy grace is not alwayes at commaundement: and vncertayne is the valewe of constrained repentance.

The tempter hath suggested that thou art mercifull: and wilt easily enough forgive.

But thy mercy and clemency I haue already prooued: in expecting

PSALME. 115

me to saluation;

In not striking me in midst of my
sinnes: and taking me away in mine
ignorance.

It is now'e time to thinke of thy
judgementes: and hazard no more
to prouoke thy wrath.

Who assurest vs that thou art a
seuere Iudge: and comparest thy self
to a soure Master.

The vvilie Serpent hath put in-
to my head: that the secret of my
conscience, I may to my selfe re-
ferue.

But thou commaundest not to dis-
semble Religion: but precisely to
stand vpon profession of a Catho-
like.

He would make me beleene that
there is small diuersity: vvhetheras
their faith is blasphemy, or ours Ido-
latry.

The Diuell therefore once chased
from my soule: neuer more may he
returne

116 THE SEAVENTH

returne to his former habitation.

Having once set my hand to the plough: no more must I looke back, least I become vnfit for thy Kingdome.

Being deliuered out of Sodom, I must no more minde it: but remember the dreadfull example of Lots wife;

Whome thou turnedst into a pillar of salt: a perpetuall monument of an vnstedfast, and vnseasoned hart.

Saueme (O my Sauour) from all such vnstabilenesse: that during my life, I may prayse thee in thy house.

Make me to flourish like a bay: within precincts of thy Court.

Least I wither in my prime: and enter quicke into hell-gates.

Least my latter finnes become more grieuous then the former: and my end worse then my beginning.

Nowe is the time of triall: nowe proouest thou my loyaltie.

Our

PSALME. 117

Our state is a warrefare: and now
is the houre of battaile.

If I stretch out my hande to a
straunge sect: wilt thou not reuenge
it vvith rigour?

If I betray thee: shall I remayne
vnpunished?

Stand stedfast in iustice, O my
soule: depart not from the Taber-
nacle and tents of thy God.

Then may I with confidence shew
my face: and not be afraid at the ter-
rible day.

I shall depart this life in a good
hope: my bones shall rest in secu-
rity.

Little it is that I can suffer for thy
sake, O bountifull King: and grea-
ter scourges the wicked themselues
sustayne.

My storme shall passe: and when
I seeme consumed;

At euening shall brightnesse and
felicity arise: as if the Sunne were at
his

318 THE SEAVENTH PSAL.

his highest .

Vnder the shadowe of thy winges
I will shrowde my selfe : vntill the
dayes of desolation be passed ouer.

Observing my profession & faith:
my duety, purpose, promise, and
allegiance vnto thee, O my God.



FOVRE



FOVRE

LAMENTA-

TIONS, WHICH COM-
POSFD IN THE HARD

TIMES OF QUEENE ELI-

zabeth, may be vsed at all

times, when the Church

hapneth to be extreme-

ly persecuted.

The first Lamentation.



EHOLD, Behold,

O thou eternall eye,

which neuer sleepest:

behold the daily vex-

ations of thy faithful.

See howe they are
had in chafe: and deuoured euery
houre.

Regard

Regard how thy shippe is tossed:
& conduct her to the hauē of peace.

The Seas swell, the skyes loure:
the aire is cladde vvith dusky and
grisly weedes.

The waters lift vp their voice: the
tempestuous billowes roare.

The vvindes hideously torment
our labouring barke: and all the ele-
ments seeme to conspire our raine.

Wicked fury houleth against vs,
crying out: when shall they be pluc-
ked vp by the rootes? vvhen shall
their name perish?

All bowels of mercy are shut vp:
and before our face they consult vp-
on our liues.

Daylie doe the pangues of death
discouer themselues: we are as those
which expect their last houre.

Our life hangeth by a small thred:
our feete are entring into the graue.

We passe through fire and water,
through nets and snares: and a-midst
the

LAMENTATION. 121

the haunt of sauage beastes .

We must looke to our steps , as if we walked among Serpents : for many are they , which lie in wait to annoy vs.

Our dwelling is worse then among Scorpions : and Cockatrice eyes lurke vnder euery couert.

We lie open to accusation of euery dissolute vnthrift : to the injuries of euery froward companion.

To the vnsatiablenes of euery conuetuous wretch : to the violence of euery extortioner.

Our backes are charged with tribulations : and euery body sittes on our toppe.

Whosoever wil pretend any thing against vs, hath easie audience : who claymeth any thing from vs, it is adjudged his right.

Our inheritaunces are given to straungers : our possessions are rent and dismembred.

F j.

If

If we demaund justice, it is deny-
ed: it is answered that we be out of
the lawes protection.

Well it is, that wee bee not out of
thine, O defendor of *Iacob*: O fortifi-
er of orphans, and staffe of widowes.

Shadowe vs therefore vnder the
winges of thy mercy: vntill the
course of iniquity be at an end, and
her tide at the highest.

For our enemies haue assembled
to pursue vs: that they may rauin our
goodes, and liue of the spoyle.

They fall vpon vs, as a Lyon a-
wayting his pray: and as a Leopard
lurking behinde a rocke.

When they deuoure the innocent;
they thinke his God shall not consi-
der it.

With our bowels they glut them-
selues: forcing vs to yeald vp that,
which we tooke from no man.

Losse of our heritages, is the price
of our piety: our patrimonies are
taken

LAMENTATION. 33

taken from vs.

Tabernacles of strangers abound with our goods: and like houndes well fleshed, they followe eagerly the game.

As if this were nothing to our deserts: our persons are also sought to farther punishment.

Pursuiuants are cast off after vs, as grayhounds after deere: or as the goshauke is let fly at the silly partridge.

By vngodly ribauldes our houses are ransacked: and that which ought to be to each man his castle, is no security.

What pleaseth them, is their booty: whatsoeuer they lay hand vpon, is good purchase.

We are haled forth of our dores: and brought before the Magistrate as malefactors.

In whose presence we are bayted at on euery side: each man by bitter taunts, either wreaking his spight,

F ij.

or

or seeking credit.

If any speake faire, the poyson of adders is most of all vnder his lippes: from venomous allurements deliver vs, O Lord.

Refusing to doe against our conscience: we are tearmed Traytors.

Disturbers of the Realme: and obstinate Rebelles.

Our youngers deride vs: the vilest among all the people laugh at vs.

The foolishhest of them all, thinke them selues wise, beholding our case: and condemne vs of folly.

Persons vnworthy to liue, because of their wickednes, to iustifie themselves: cry out at vs, as impious.

The Iudges frowne: beholding vs with a terrible looke.

The standers by sharpen their tongues against vs: and gnash their teeth.

Intreating we are sharply taken vp: speaking reason in milde sort, we are
are

LAMENTATION. 325

are answered with rebukes & curses.

Clamour of the basest sort hasteneth judgment : crying , Away with them , away with them.

Much labour there is to finde vs guilty of crimes : with strange questions we are molested.

By oath wee are vrged to accuse our benefactors and brethren , yea our owne selues : & are charged with thinges which we knowe not.

Aduantage is taken of whatsoeuer we say : false witnesses depose against vs.

Like wilde Bulles they push at vs with all their force : and open their mouthes like ramping Lyons.

Malice barketh at vs on all sides : and Enuie thrusteth out her sting.

Howsoeuer we answer , escape we cannot : except by yealding to their profession, we deny thy faith.

Some pittie our rebuke and distresse : but none stand by vs in ne-

F iij. cessity.

cessity.

Some fauour vs inwardly : but dare not speake in our behalfe.

Kindred and familiars are estranged : the nearest in friendship stand farthest off.

Aloofe they behold our calamities : as those which safe on the land, see others suffer shipwracke.

Had we stolne, ordinary fauour might be found : appeached of murder, we might be succoured:

But now for our conscience vvee finde no mercy : neither can supplication finde grace.

To prison we are drawne : & laid vp close.

Rods are made ready for vs : racks and other engins of torture are prepared.

He that escapeth best, lieth long forgotten: enduring the designments of his Keepers fury.

Thus are we become like outcasts
of

LAMENTATION. 129

of this world : like vile ragges, which
are throwne out of dores.

Euery day bringeth his load of af-
fliction : no place can recline our
heades in safety.

Comfort we haue none but only
this : thou art on high , and in thy
handes lieth the lotte of our fortune.

We are brought exceeding lowe:
as lowe as wormes of the earth.

Vpon which passengers treade:
and bigger creatures make their
pray.

Neyther haue wee at any time
rest : neyther finde we in any place
security.

If for a space our Persecutors re-
lent : it is to reenforce their cruel-
ty.

If a calme arise in one place : the
sword rageth in many other , vvith
double seuerity.

If they pretend any fauourable re-
mission : it is only in regard of far-

F iiii.

ther

ther policy.

Who is yet free : can not warrant himselfe any little vvhile from their fingers.

And who thinketh himself secure: is often times in most daunger.

The day layeth vs open: the night can giue vs no assurance.

At home we are caught by searches: in the wayes we are apprehended by watches.

False brethren are mingled among vs : and by fayned friendes we are oft betrayed.

No wit is equall to the malice of our foes : hardly can any fore-sight frustrate their diligence.

No not their sinfull subtilty, who seldome seeke thy gracious Sacramentes : more trusting their ovvne policy, then thy diuine prouidence.

In this wise while prisons are filled with thy seruants : or that otherwise they are had in pursuit.

Fami-

LAMENTATION. 129

Families runne to ruine : and children want necessary education.

Of this fathers feele in their harts the grieve : and mothers doe often complayne.

But better is thy grace then great wealth : and a cleane soule then exquisite learning.

To this and all other tribulations : giue an end , O blessed Father of heauen .

Ioyfully that we may serue thee : in holynesse, and piety; in peace, and security .

The second Lamentation.

WH Y number we our temporall detrimēt, O most bountifull Lord : which are the least part of our present calamity :

And lament not rather our spirituall losses : the diminishing of thy glory ?

Not our priuate damages : not our

F iiiiij.

earthly

earthly discommodities, so much
vexe and torment vs.

But the zeale of thy faith consu-
meth vs: thy dishonour is the great
corasine:

Reproches against thy Religion
wee repute as our owne: daylie
they light vpon vs as a tempest of
stones.

We pine away to see thy lawe for-
gotten: and die for griefe that thy
ordinances are despised.

Mourning to consider the king-
dome of darknesse so enlarged: and
impiety so deeply rooted.

In our captiuity we weep amaine:
calling to minde the calamity of thy
Church.

For neither can we sing thy notes:
hauing lost our Temple;

Nor with worthy magnificence
celebrate thy Mysteries: being so
impouerished and spoyled;

Nor haue any harty gladnesse: be-
ing

LAMENTATION. 135

ing abridged of thy most honourable Service.

Because of this our VIRGINS mourne : our young-men lament , our aged wring their handes .

Our Priests girt with haire, offer Sacrifice: as in the dayes of *Iudith*.

For why, our lightes are fewe in number : our solemne Service is impaired.

Organs & musicke are laid asides: the melody of *Sion* is out of vse.

Our glory is in captivity : our ornaments are in the enemies hand.

Sustenance of our soules is barred: from the conduits of saluation we are excluded.

Pretious and rare in these dayes is thy worde : thy holies are seldome seene.

No otherwise liue thy Priests with the rest of thy seruants: then as in the time of *Elias*, when they were hidden in-caues.

They

They are put to silence, who would raise vp *Iacob* to remorse: and conuert *Israell* from her Apostasie.

Few are left to instruct people in the way of justice: and teach wretches to shunne sinne.

With grones, people seeke the super substantiall foode.

Neither without danger of death; search they spirituall refection.

The pathes are beset with enuious eyes: in passage to thy holy rites, our steps are watched.

Little ones craue the bread which came from heauen: and there is none to giue it them.

They which had sometime the celestiall *Manna* at wil: die in the streets for hunger.

He which feedeth thereon, liueth for euer; and hee which doth not, can haue in him no life: yet is it taken from vs.

Abolished are Confirmation, and holy

LAMENTATION. 133

holy Chrisme : principall armour
vnto Christian constancie.

The reuerent rites of Baptisme:
are quite rejected as vnprofitable.

The Diuell rejoyceth that hee is
not adured : but may dwell in in-
fants from their first natiuity.

Matrimony is concluded to be a
prophane bargaine : neither blessing
nor grace belonging thereunto.

Orders are none at all : where thy
Priestes sate enstalled , raigne those
whose persons are not sacred.

Blinde guides , vnfaithfull watch-
men, dogges dumbe to the theefe, &
barking at the household.

Hirelinges they peelee the woole :
suffering the sheepe to perish.

They runne, and were not sent:
take charge of soules, without vo-
cation.

In at the windowe they came, and
not at the dore: they cry, The Lord,
the Lord, & he spake not vnto them.

Worne

134 THE SECOND

Worne out in prison are al thy true
Bishops: no one is aliue to sustayne
thy flocke.

Prophecies, miracles, and visions
are taken away: rarely reuealest thou
the secrets of thy Kingdome.

No publike Altar, incense, or ob-
lation: either resembled or verified
is the time of Antichrist.

Ah, howe are golden times turned
to drosse: our plate to pewter?

To adore thee in spirit and truth
is heynous: to be present at thy Altar
is a grieuous penalty.

To vnburden conscience at feete
of a spiritual father: is a matter of life.

At the houre of death it selfe, ab-
solution is denied: the extremitie a-
uaileth not to pardon.

The holy Vnction ordayned for
our better passage: is not permitted.

So that without iust preparation:
vvee must enter combate vvith our
deadly enemy.

Bookes

LAMENTATION. 135

Bookes for edification and prayer are committed to the flame: what-focuer serueth vs to deuotion, is destroyed.

If they finde thy holy Mysteries, they tread them vnder feete: the furniture of thy glory is their pray.

Ornaments and vesselles consecrated to thy service, are prophaned to priuate vses: as in the captivity of *Babylon*.

At monuments of thy Sonnes passion, or representation of thy Saints: they vpbraide vs with Gods, and Idolatry.

Defacing thy memories, they pretend thy honour: and blaspheming thy friends, they alleadge thine owne Commaundement.

Lighting vpon reliques, they reuile them: if they finde the memori- all of thy death about vs, they pronounce vs Traytors.

If they catch a Priest, a hundred

Döegs

136 THE SECOND

Düegs are at hand : vvhich dare lay violent hand vpon thine anointed .

Who concealeth the guide of his soule , is not *Cæsars* friend : *Abdias* is not innocent .

If any deuout *Sunamite* harbour *Elias* : her offence is vnpardonable .

Who reuerenceth the highest Bishop : is a supposed enemy .

Prohibited it is to ascend vnto thy Holy hill : to receiue any instructions from *Sion* :

To seeke exposition of the lawe at *Peters* chaire : and direction from the pillar of truth .

Neither are we permitted to enter into the Arke, out of which is no saluation : neither will they which forbidde vs, enter themselves .

They presse vs continually to run with them towards hell : and to reuerence in shewe , that which we detest in hart .

If they infatuate any man by faire wordes,

LAMENTATION. 137

wordes, or threats: they tread him vnder foote, as salt which hath lost the fauour.

They triumph as of a conquest: and hang vp flags of victory;

Glorying to finde a Catholike as cold as themselves: and which will cast behind him, the care of his soule.

Not for exercise of our faith only are we thus afflicted: but for our conuersation also we are detested.

Vertue is accounted misdemeanour: all things are lawfull, except to liue well.

Who waxeth sober and graue: suspected is he, to intend somewhat.

He that in quaffing and gluttony is not forward: is hated as a backward person.

Giue any man great almes, deemed he is a corrupter of people: a sollicitor of mens harts to his Religion.

Our thoughts are examined: what greater

138 THE THIRD

greater mischief could mans wit in-
uent against vs.

As if it were a small matter: to re-
nouce in words the supream Pastor

An oath is administred of vnbe-
liefe: and abjuring in conscience his
authority.

In such sort are our hartes sifted:
yet are we scorned with freedome of
faith, and that liberty of conscience
is not impeached.

Vrged we are on al-sides: and en-
closed betweene streights, stand at
the mercy of our armed enemy.

Open thy armes, O God of our
sanctification: and receiue vs into
thy bosome.

Whither else to flie we haue not:
neyther art thou farre from them,
which call vpon thee.

The third Lamentation.

END our misery (O Father of
pupilles) or take vs vnto thee,
least

LAMENTATION. 139

least malice of the time subuert vs.

Better it is to die : then to see the enormity, and desolation of our Country.

In euery corner wee heare thy name blasphemed : constrayned to lay our hand vpon our mouthes.

Reprehension is not endured : thy Angels are forbidden to denounce the truth.

Commandement is given to those which preach, to speake plausible things: and conformable to the time.

The sinner sinneth and is commended : wicked men are magnified in their doinges.

Godlinesse is quite gone : piety hath taken her leaue.

Banished are truth and vertue : into forraigne landes.

All mouthes are full of leasings: guilefull lippes yealding the abundance of their double hartes.

Euery head searcheth a pillowe to
his

his iniquity : and euery elbowe a cushion of ease;

That without al remorse they may swallowe sinne as dainties : and wallowe in bloud as in a pleasant bath.

They winke, least they should see: and will needes belecue what sensuality suggesteth.

Inspirations are rejected as temptations: perswaders to perfect Christianity, are condemned for seducers.

Howe long wilt thou endure thy faith to be thus neglected : and thy holies to be prophaned ?

Thy Saints to be persecuted : thy truth to be troden vnder foote ?

No persecution like vnto our oppression : no grieffe comparable vnto our sorrowes.

From the *East* to the *West*, ouer all the face of this earthly globe : no where is the Catholike faith so pursued.

Amongst the Turks & Saracens,
is

LAMENTATION. 141

is greater liberty of Religion : the Moores and Infidels restrayne not Christian rites, with such seuerity.

Since we deserue not release of affliction : yet for thy owne glory , let thy name no longer be prophaned.

See howe thy enemies haue stroken out alarme : and thy professed foes, listd vp their hornes .

Saying openly, roote we out the nation of the faithfull : that the name Catholike may be no more heard of.

They haue inuaded thine inheritance : as it were with fire & sword .

Polluted thy Tabernacle with their abominations : contaminated thy sanctuary.

Thy Churches are pulled downe: with the ruines whereof are built vnhappy pallaces of pride.

Those vvhich stand , either serue for euery vile office: or are worse abused to the table, cup, and seruice of Diuels .

Such

Such possesse the temple as should
be scourged forth: and whome thou
forbadest to set foot within thy gates.

Men haue there placed their owne
signes, in steede of thine: and for thy
Sacraments, their owne inuentions.

Translating thy glory to their su-
perstition: thy solemnities & feasts to
the Idoll of their owne inagination.

Houses of prayer are dennes of
theeues: places sanctified are become
abominable.

From whence the sweet incense of
deuotion ascended to heauen: ariseth
now the stench of the bottomles pit.

Where Angels sung & frequēted:
the Diuels nowe daunce & triumph.

For a newe faith is set vp against
the auncient beliefe: a newe table
and service, in defiance of thy holy
Altar and Sacrifice.

Thy high steward is quite reje-
cted: they say, we will not heare his
voice.

If

LAMENTATION. 143

If he call vs home we will not returne : if he commaund vs, we vwill runne farther off.

Let vs breake the bands of his law: and cast off his yoke from our necke.

The bands, O Lord, of thy religiō they haue cast of, which were so pleasant: & thy yoke which was so sweet.

They haue left thee, the fountaine of life: and digged to themselues pits, which beare no water.

They haue setled their malice against thee: and contriue that, which they shall neuer accomplish.

The name yet of heresie they reject from their sect: and the penaltie of it, they returne vpon vs.

Lawes of the first Christian Princes, they vsurpe and abuse against the Church: ordayned by them for her defence.

Their Superintendents cite vs, concerning our faith: as if they held the chaire, which can not erre.

They

They excommunicate vs from
their congregation : and banne vs in
their malignant Synagogue.

Whither to goe is to bee accursed
indeede : and worse then to enter in-
to a flaming fornace.

As fast as they curse, thou wilt
blesse; and our reward shall redound
into our bosome.

When they are disposed, our life
is their pastime : in testimony of thy
truth, we are daylie slaine.

The Magistrate rageth on his
bench: the Ministers from their pul-
pits clappe their hands.

The people mutter against vs : &
Baals false Prophets as fire-brandes
of mischief, sound to the slaughter.

For our faith, we are as sheepe rea-
dy for the butchery : streetes are dy-
ed with martyrdomes of thy Saints.

Their flesh is giuen for food to the
fowles of the ayre : their blood bat-
neth the earth, being shed like water.
Ripped

LAMENTATION. 145

Ripped vp they are alive : which
to sheepe & oxen men abhor to doe.

With bloody gripe, are their trem-
bling and breathing bowels drawne
forth :

In most execrable sort cast into
the fire : euen before their face.

Their quarters, least thou shoul-
dest not see it playne enough, de-
forme the gates of euery Citie : and
vpbraide thy patience.

Their heades are rayfed on high :
to the terrour of the simple.

Serued thus are thy Priests, whom
thou hast giuen charge of : not to
be once injuriously touched.

The earth couereth not the blood
that is shedde : neither stoppeth the
ayre the cry thereof.

All the riuers of the valleys, nor al
the showres of heauen : are able to
wash away the stayne and shame.

No sope, nor scowring can cleanse
the crime, no darknesse, nor death it

G j.

selfe

selfe can hide it.

No continuance of time, nor the age of the world: shall make it forgotten.

Other nations heare of it, & hardly beleue it: because such cruelty hath scarce seemed possible.

Posterity shall read of it and wonder: all generations to come shall detest the fact.

Our Persecutors owne issue shall blush: to heare the outragious actes of their auncestors.

Barbarous death of innocentes is much: yet to misreporte the cause augmenteth the despite.

Refusall to commit an act against conscience, call they rebellion: not to deny the Catholike faith, they tearme felony and treason.

Traytors indeed, such as were thy chosen Apostles: when forbidden to preach the truth.

Such as the Primitiue Christians: when

LAMENTATION. 147

when by Heathen statutes impugned
was Religion.

Manifest is our guilt, and great is
our offence : vvhhen by going to
Church all is pardoned.

All this we endure for thy sake,
(O thou fountayne of grace) not re-
uolting from thy beliefe.

We haue not forsaken thee : least
we should be forsaken of thee, at the
last howre.

Not denied thee before men: least
we should be denied of thee, before
thine Angels.

Turne therefore vnto vs thy gra-
tious countenance : wherewith thou
cheerest the world.

Giue care to our prayers : consi-
der of our complaint.

Heare the voyce of thy Martirs
bloud : or at least wise, heare their
supplication and intercession.

Whome spoyled of their garment
of flesh : thou hast clad with robes of

immortality.

The fourth Lamentation.

THE garland of glory is fallen
from our head : the beauty of
thy City is defaced .

O God, the beholder of our com-
batte : be mindfull of our abasement,
vnder the heauy hand of those which
hate vs.

We hope in thee: because we haue
knowne thee, & professed thy name.

Thou exaltest the humble : and
regardest a contrite hart .

Stretch out thy hand to our aide :
for thou art the buckler and defence
of *Israell*.

Father of orphans , Husband of
widowes : piller of the poore .

Teach men , not to lift vp them-
selues vpon earth against thee : and
thy Saints .

Let not the memory of thy affli-
cted be laid aside : forget not his pa-
tience

LAMENTATION. 149

tiencie for euer.

Cheere vp his just desire: ease the mourning of his hart.

Chastise vs no longer in thy rage: nor correct vs with indignation.

Heale vs, for we are bruised: haue mercy vpon vs, for we are brought exceeding lowe.

In silence we expect thy long-desired consolation.

True it is that we deserue more of thy rodde, then we feele: and before thine anger, we sinned.

If we sinne, are our foes righteous? if *Iacob* offend, is *Esaü* innocent?

If *Hierusalem* please thee not: shall *Babylon* delight thee?

Wilt thou euermore be angry, O Supream Iudge? or canst thou forget mercy?

Wilt thou serue this Realme: as thou hast serued *Afrike* and *Syria*?

To let misbeliefe prepare the way to Infidelity: suffering to enter an

G iij.

eternall

150 THE FOVRTH

eternall Apostasie?

Let not the name of thy Christ & Church be exiled: let not a faithlesse generation roote vs out.

Not so, O Lord, for thy tender kindnesse and mercy: pull vs violently out of cruell handes.

Rouse vp thy selfe like a Giant: reuenge the bloud of thy Saints.

Let not the scourge of the vngodly: be alwayes vpon the backs of the iust:

Least they presume, saying, thou maintaynest their cause: and that saluation is on their side.

Chastise vs with thine owne rod as children: and not with the rodde of the vncircumcised.

Pull the speare out of the enemies rest: knappe his launce in funder, and breake his sword.

Thou dwellest still vwhere thou didst: thou art the same God and glory of *Israell*.

To

LAMENTATION. 151

To thee our forefathers called oppressed by Heathen : and thou redeemedst them.

To thee Catholikes made their moane, vnder the yoke of *Arrian* heretikes : and thou didst redresse their bondage.

So vtterly annihilating the aduerse sect : that scant their name remayned vpon earth.

Evils innumerable compasse vs about : howe long wilt thou turne away thy face ?

Not for euer, O Lord : not for euer, we beseech thee.

Shall so many ignorants, yet zealous : neuer haue thy light revealed ?

So many which for want of instruction perish : shall they neuer haue true teachers ?

Because diuers which liued in the flourish of thy Church, haue set it at naught : shall those neuer see it, who if they sawe it would neuer forsake it?

G iij.

Because

152 THE FOVRTH

Because many by yealding deserue
such a yoke : shall they which are
constant be alwaies vnder it ?

Shall the few sparkles which thou
hast left in the lande: be extinguished
for lacke of cherishing ?

What if the fathers did eate a soure
grape ? shall the teeth of their chil-
dren for euer be on edge ?

The wicked wil not worship thee
aright : shall they therefore be al-
wayes vexed, which worship thee in
spirit and truth ?

If thou haue decreed (O wisdome
incomprehensible) concerning that
generation, which enjoyed the high-
est glory of thy sanctuary ;

And forsaking their Pastors, stood
not stedfastly for their Religion : in
the time of contradiction ;

That they shal pine away by four-
ty yeares trauaile in the desert : & ne-
uer enter into the land of promise :

Nor see the glory of thy second
Temple :

LAMENTATION. 153

Temple: in all Royall magnificence:

If this be thy holy pleasure: & the
secret counsaile of thy long delayes:

Or if the number of thy designed
Martirs be not yet accomplished: to
whome by these times, thou furnish-
est a Crowne:

Or if thou wilt needes haue the se-
crets of all harts to be opened: and
rippe vp all dissemblers, by long
probation:

That the vvhole vworld may be-
hold, vvho serued thee from their
hart: and who followe thee with cor-
rupt intention:

Or whatsoeuer else the depth of
thy designments intendeth: by this
so long persecution:

Yet hasten the times for thy deare
mercy sake: O liuing Lord.

Calmie the tempest, alay the rag-
ing waues.

Save vs vvho are daungerously
tossed: vnite vs who are dispersed,

G iiiiij.

and

154 THE FOVRTH

and commaunded a-sunder.

That as one in hart, so with one voice in free assemblies we may laude thy holy name: & extoll thy praises all the day long.

Giue vs in the meane space patience in our afflictions: and ghostly profit by these our temptations.

Let them neither vvinne vs by vvordes, nor vveary vs by cruell deedes: O thou which art the saluation of thy people.

Aide vs, O Sauour: glorifie thy selfe in our deliuerance.

Thou art the God of our forefathers: thee only we will magnifie.

Thou art a zealous God: we will not partake in thy dishonour.

Prepare the feete of thy forerunners: let vs heare the noise of their steps approching.

Reueale the treasures of thy kingdome: vvhich haue beene so long suppressed.

Graunt

LAMENTATION. 135

Graunt vs to reape at length with
joy: who haue a great space, sowed
in teares.

In expectation whereof our life
vanisheth in griefe: our yeares con-
sume in sobs;

While we powre forth our soules
before thee: crauing at thy handes
saluation.

Arise, O Lord, visit thy flocke:
raise vp the rased walles of *Hierusalem*.

Neglect not the vvaisting of thy
heritage.

Renewe thy truth, vvhich hath
beene so long a time without fruit:
let faith flourish againe like an olive.

Then shall all nations feare thy
name: the Kings of the earth shall
haue thy mercy in admiration.

We shall all vvith one harmony
sing glory in thy Temple: and san-
ctifie thy Altars with Sacrifice.

All generations to come, shall
prayse thee: and make honourable
mention

156 THE FOVRTH LAMEN.

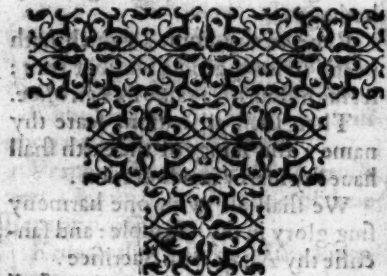
mention of thy great goodnesse.

Thy Angels of heaven shall magnifie thee: the Saints and blessed Spirits shall fall at thy feete, and giue thanks.

Euery soule pray that this may soone come to passe: and euery tongue say Amen.

Come, O sweete IESV, come.

FINIS.



praise thee: and make honorable mention

